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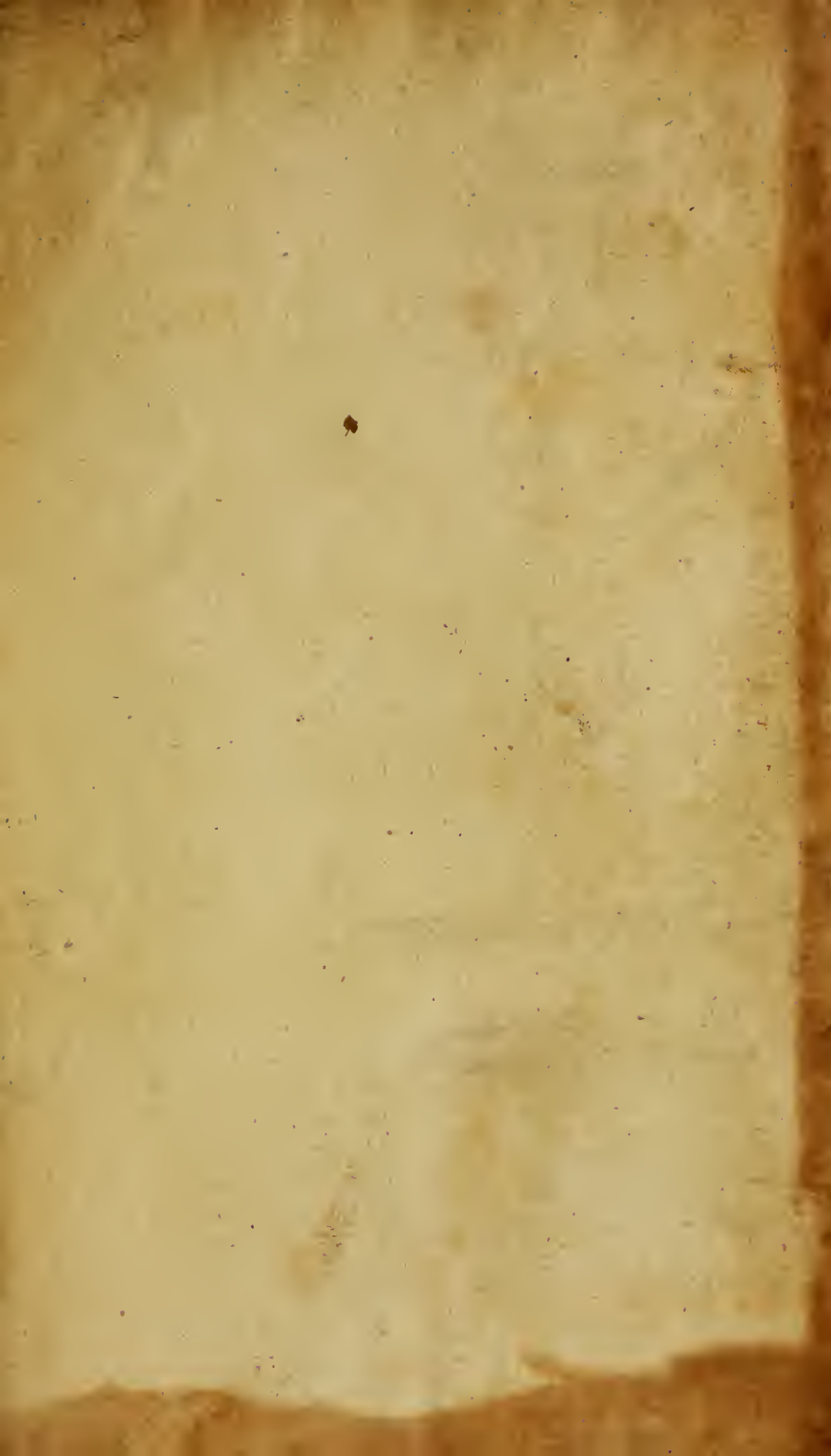
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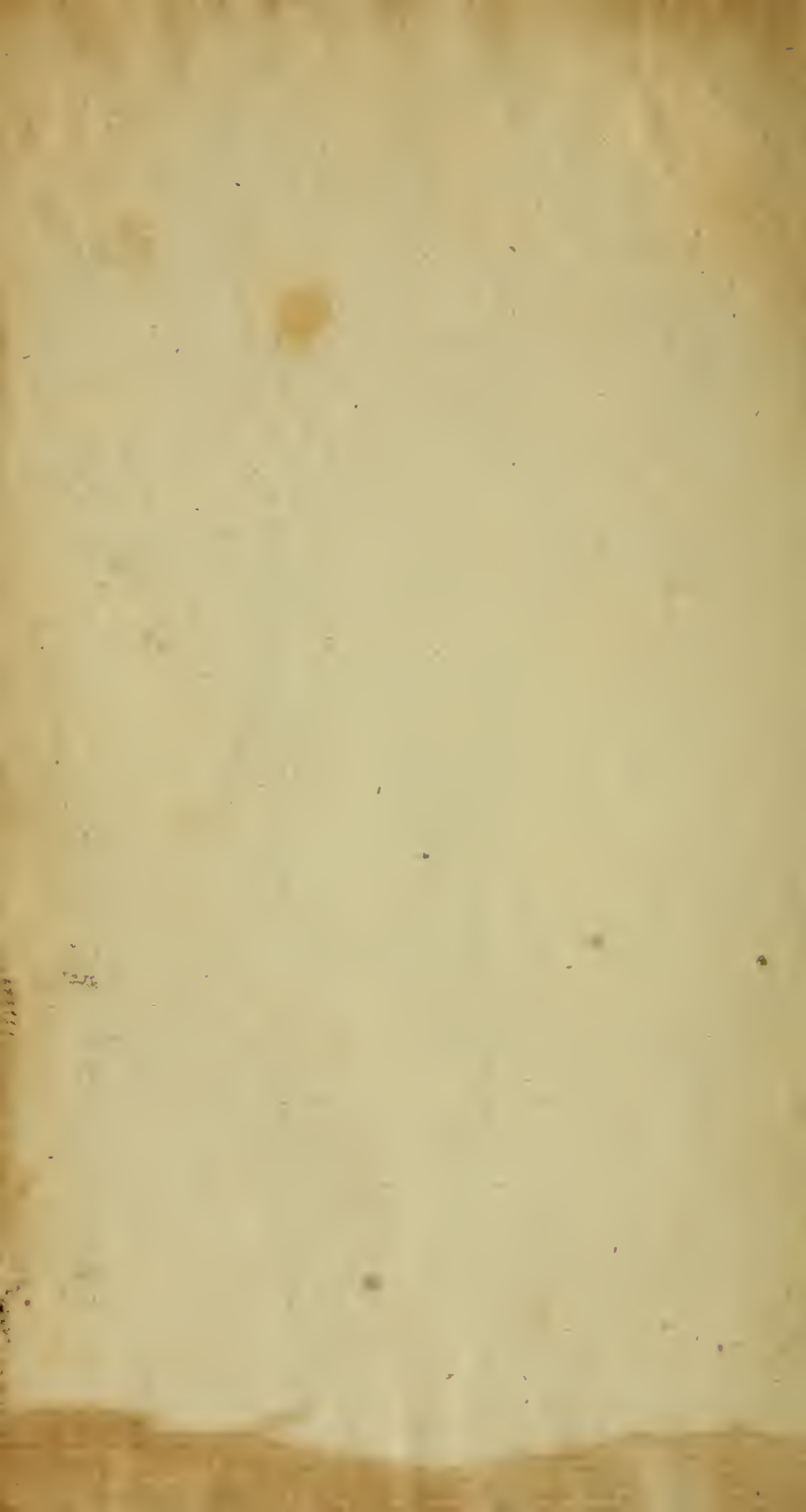
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Section

9041

Number









THE MARROW OF THE CHURCH.

THE
D O C T R I N E S

OF
O R I G I N A L S I N,
J U S T I F I C A T I O N B Y F A I T H,
A N D T H E A G E N C Y O F
T H E H O L Y S P I R I T,

Fairly Stated and Clearly Demonstrated

FROM
T H E H O M I L I E S, A R T I C L E S, A N D L I T U R G I E S.
O F
T H E C H U R C H O F E N G L A N D.

Confirmed by apposite TEXTS of SCRIPTURE, with proper
Reflections, Inferences, and Instructions annexed to each
Head.

Being the Substance of several DISCOURSES
P R E A C H E D I N C A M B R I D G E.

B Y W I L L I A M H A M M O N D, A. B.
Late of St. JOHN'S College in Cambridge.

T H E T H I R D E D I T I O N, carefully Corrected.
With a Recommendatory Preface, by W. M A S O N,
Author of the Morning and Evening Meditations, &c.

Speak thou the things which become sound doctrine, Tit. ii. 1.

P A R T I.

L O N D O N:
Printed and Sold by H. T R A P P, Son-in-Law and Successor
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M.DCC.LXXIX.



RECOMMENDATORY

P R E F A C E.

THE doctrines of the Church are her ornament and glory, as well as the life, spirit, and joy of all her true members: Because they testify of, lead to, and center in the beloved Saviour, who is the head of the church; therefore will ever be held dear and sacred by them. For, they are not imposed on us, as some assert, by human power, but by the divine, uncontrollable authority of God in his holy scriptures. Hence, we cordially receive, heartily embrace, and comfortably live under the experience and influence of them by humble faith. And it is a pleasing reflection to the faithful in Christ, that ever since the articles of our Church were composed, by our godly, venerable, and protestant Reformers, and established by the authority of the land, that all real christians, all sound protestants (however differing in smaller matters) have readily subscribed those doctrinal Articles, *ex animo*. But, it is no part of the glory

of the present day, that factious, licentious spirits abound among us ; and that men of corrupt minds, destitute of the truth, have assembled in troops to oppose, and have shot out their arrows, even bitter words, against these scripture bulwarks of our Zion ; and by every means in their power have strove to strip our Church of her richest ornament, and greatest glory, THE TRUTH. But is it any marvel, that those who dare to attack Christ the head of the church, so as to call in question, yea, deny his proper, and essential Deity — his vicarious sacrifice — his imputed righteousness—the agency and influence of his Holy Spirit—and totally reject the doctrine of the holy, blessed, and glorious Trinity,—should, through their pride, unbelief, and self-righteousness, malign and traduce the Church for maintaining these sacred, scripture truths ?

However, the Articles of our Church answer one grand end for which they were established, namely, as a test, or touchstone to try the spirits, that they who are approved, might be made manifest, that they are of *the truth*, know, love, and abide in *the truth*; and are not ashamed openly to avow and declare their belief of *the truth*. And that the open and avowed enemies

to

to our most holy faith, such as Deists, Arians, Socinians, &c. should also be made known unto all men, what manner of spirit they are of. This has been sufficiently manifest. For, never since the Articles were established, have they ever met with such open, daring, strong opposition as in our day. A full proof of this—of what? Truly, that we live in a more enlightened, refined age, the opposers affect to tell us! But, we rather believe the true reason is, what the voice of inspiration proclaims, that we live in “the last days, in which scoffers, at the divine truths, and scripture mysteries of our most holy religion, are come, walking after their own lusts—Professing themselves to be wise, they become fools.”

Seeing this is the case, this New Edition, of the following excellent work, comes forth at a most seasonable period. Herein, the great and fundamental doctrines of our Church, Original Sin, Justification by Faith in our Lord Jesus Christ, and the Agency of the Holy Spirit, &c. are fairly stated, clearly demonstrated, and fully confirmed, both by the voice of inspiration, and the test of christian experience. There is a sacred unction of divine truth runs through this

whole work, and enlivens every part of it. While the Author aims, rationally and scripturally, to convince the understanding, and establish the judgment, he pursues the happy art of enlivening the passions, engaging the affections, and comforting the heart, with divine grace, and heavenly truth. And, all this, to these blessed ends, that Christ the Saviour may be exalted—the holy Trinity known, loved, adored, glorified and rejoiced in, that the man of God may be perfect, thoroughly furnished unto all good works. So that living by holy faith, walking in heavenly love, enjoying sweet peace, and abounding in comfortable hope, christians may be devoted in heart and life, in all chearful obedience to the commands of their heavenly Father.

Having tasted the sweetness, and felt the comfort of those precious truths herein treated of, I could not deny the request of recommending this excellent, because scriptural treatise, to my fellow christians, wishing them every blessing from the God of all grace, in the perusal of it.

May 16.
1779.

W. MASON.

THE

THE AUTHOR'S

P R E F A C E.

WHEN I was first convinced of the Truths contained in these papers, and saw them so generally opposed by those of the Established Communion, I was induced to search more narrowly into the constitution of our Church; whereupon I carefully perused her Articles and Homilies, and soon perceived the judgment of our reformers as to these important heads of christian divinity; and the frequent mention and strenuous vindication of these evangelical truths gave me an equal degree of pleasure and surprize. The preaching of this or that particular person is not the rule whereby we are to judge of our Church, but her professed Articles and Homilies are the standard; and since these doctrines are therein contained, they may truly and properly be called the Doctrines of the Church of England.

It is a rule in philosophy, that a fountain can rise no higher than its source. It is a rule in divinity, that a preacher can preach no more of Christ than he hath experienced in his heart. Hence we find so many preachers mentioning nothing of the corruption of the heart, because they feel it not : They seldom speak of the doctrine of justification, unless it be to expose or deprave it : And as for the effusion of the Holy Spirit, this with them is madness and enthusiasm. *Father, forgive them, for they know not what they do.* When a preacher is influenced by the Holy Ghost, he speaks as the Spirit gives him utterance, and he feels every word he speaks : his every word is light, life, power and demonstration. He is never at a loss for quickness of apprehension, accuracy of expression, or affluence of elocution. He can speak with equal facility upon any evangelical subject whatsoever.

I know this performance will gain me no credit or repute with some sort of people : I shall pass with them (as I already do) for a philosophic divine, a person of clear notions, a speculative preacher, that hath a consistent scheme of doctrines in the head, but little or no fund of grace in the heart. This is a severe censure ; yet I freely forgive those who pass it upon me. With me it is a very small matter to be judged of *man's day*. And whatsoever thoughts such persons may entertain

tain of me, still I love them, and hope the best of them; and this I desire, even the salvation of their souls.

Others perhaps may carry the matter further, and be ready to esteem me a madman, a fool, an enthusiast, or an Antinomian. As to the two first of these, I have no reason to be offended, because greater personages * than I have been branded with them: yea, Jesus Christ, my Lord and Master, was called by a name as bad, or worse than any or all these put together, Mark iii. 22. As for enthusiasm, if it be counted enthusiasm to have a possession of the Spirit of God, and a sensible enjoyment of his comforts, then let me live and die an enthusiast; and I wish my enemies no worse evil than that they may do so too. Our Church saith of true christians, “They dwell in Christ, and Christ in them; they are one with Christ, and Christ with them †.” But if by enthusiasm you mean a false pretence to the Spirit (as I suppose you do), then how will you know a man to be an enthusiast, if he be orthodox in faith and blameless in conversation? Hence therefore learn not too hastily to brand any man with this odious appellation. As to the charge of Antinomianism, I have carefully avoided this error, by insisting upon the necessity of

* See 2 Kings ix. 11. Jer. xxix. 26, 27. John x. 20. Acts xxvi. 24.

† Communion Service.

good works, as the proper produce and genuine effects of justifying faith.

I know there is in man a natural enmity to these spiritual truths, which will always exert itself in a manner suitable to its nature and quality. Hence the opposition of some men to these christian principles; and their way of manifesting that opposition does but confirm me in the truth of them. I remember once when I was in great doubt and concern about the Trinity, I met with these words of Lucian; “The Most High God, “Great, Immortal, Heavenly, the Son of “the Father, One of ‘Three, and Three of “One *.” This scurrilous passage of the Pagan scoffer was a means of removing my doubt, and confirmed me in the doctrine of the Holy Trinity. Just so, in the present case, the rage and raillery, the ridicule and drollery, the madness and blasphemy wherewith some oppose the doctrines now under consideration, just serves to convince me of the truth of them, and withal shews me the badness of the adversaries cause, which requires so much sin, folly, and extravagance to support it.

I am sensible, that many objections are levelled against these doctrines: but I pur-

* Ὑψιμεδοντα Θεον, μεσαν, αμειροτον, ουρανιωνα, υιον πατρος πνευμα
τε πατρος εκπρορευομενον, εν εκ τριων κ' εξ ενος τρια..

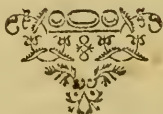
posely decline burdening the reader with them, for two reasons ; First, Because I design to make this work as little controversial as possible. Secondly, These objections are chiefly borrowed from the Papists, and have been solidly confuted by judicious Protestant divines, both domestic and foreign.

I have taken care, in the ensuing pages, to cite some of the most learned divines of the last age, and the beginning of this ; such as archbishop Usher, bishop Hall, bishop Reynolds, bishop Sanderson, bishop Wilkins, bishop Burnet, bishop Beveridge, and Dr. Edwards, in order to shew the reader what learned men have embraced these principles, and with what good authority they are backed. And if our modern preachers and ministers will not hear them, whom will they hear ? Especially if we add, that these learned bishops speak none other things than what Christ and his apostles spoke and taught before them.

My design in insisting on some particular truths is not to exclude others, such as Christ's incarnation, satisfaction, resurrection, &c. &c. which are generally necessary to be known in order to our obtaining eternal life : But the profound ignorance of some, and the virulent opposition of others against *these* gospel-truths, makes it needful to vindicate and establish them at this time. Indeed I
with

P R E F A C E.

wish this work had been done by some abler hand. But I say, as Peter in another case, *Such as I have, give I thee.* And how ungrateful soever this undertaking may be to some pharisaical christians and heterodox preachers, yet I am willing to hope it will find a favourable reception with all those who have a hearty concern for the honour of Christ, and an inward experience of the gospel-salvation.



P R E-

T H E
C O N T E N T S.

C H A P. I.

O F O R I G I N A L S I N.

- I. **T**H E Imputation of Adam's sin to all his posterity, *proved from the Homily on the Misery of Man, and from that on the Nativity of Christ. The same truth evinced from Rom. v. 12. where it is shewn from Altingius, that if we should allow the Samosatrenians, to translate ἐφ' ᾧ by for that, that very translation would confirm our doctrine. The apostle prosecutes this argument, ver. 13—19. The same shewed from 1 Cor. xv. 22. Archbishop Usher's account of this matter. Some reject this doctrine. The reasonableness and equity of it shewn. First, All men were in Adam's loins. Secondly, Adam was our covenant-head, Gen. ii. 16, 17. Bishop Reynolds quoted. Thirdly, God the sovereign Creator of mankind, had a right to fix their happiness upon what terms he pleased. God could have prevented the fall of Adam; but he permitted it, because he saw the divine glory and human happiness would upon the whole be most promoted thereby. Three reasons why preachers should preach this doctrine.*

II. All

C O N T E N T S.

II. All men derive an inward pollution and depravation of nature from Adam. *This proved from the Homilies, Ninth Article, and Liturgies. The same proved from Gen. v. 3 Psal. li. 5.—lviii. 3. Rom. iii. 10, 11, 12.—vii. 8, 18. James i. 14. The importance of this doctrine briefly asserted. The evidences of it clear and copious. Inferences, First, Acknowledge it. Secondly, The vanity of glorying in our pedigree. Thirdly, Trace back your actual sins to your original corruption. Bishop Wilkins quoted. Fourthly, All are equally corrupted by nature. Fifthly, The necessity of regeneration. Sixthly, Give God the glory of all he hath wrought in you.*

III. All men are justly liable to the torments of hell for ever, as the consequence of Original Sin. *Some think men will not be condemned at the day of judgment for Original Sin. Some divines suppose we only lost our immortality in Adam. Our third proposition proved from the Homily on the Misery of Mankind, that on the Passion, and that on the Nativity of Jesus Christ. The same evinced from Rom. v. 18, 21. St. Augustine quoted. Rom. viii. 7. Eph. ii. 3. explained and largely vindicated. The experience of St. Paul, Rom. vii. 21. of Solomon, Prov. xxx. 2. The testimonies of Archbishop Usher, and Bishop Wilkins. Some men cannot bear this doctrine. Hence we learn, 1. To disclaim all pretension to merit. 2. What a parallel there is between our apostasy in Adam, and our restoration by Christ.*

C H A P.

C O N T E N T S.

C H A P. II.

OF JUSTIFICATION BY FAITH.

I. **M**EN can do no good works acceptable to God before Faith and Justification, *proved from the Homily on Good Works, and thirteenth Article. Bishop Sanderson's judgment. This doctrine evinced from Prov. xv. 8. An abuse of that text corrected. The same is shewed from John xiv. 6. Rom. viii. 8. xiv. 23. Heb. xi. 6. Inferences. First, The necessity of faith in Christ. The reasonableness of exhorting christians to believe in Christ, demonstrated. Secondly, The impossibility of justification by works. Bishop Beveridge quoted. Our adversaries various distinctions of justification, proved to be groundless.*

II. Justifying faith is the gift of God, Heb. xi. 1. *briefly explained. Faith described by coming, leaning, resting, staying, rolling, and receiving Christ. The best way to know what faith is, is to believe. Faith is the gift of God, proved from the Homily on Prayer, that on the Misery of Man, &c. and Liturgies. The same proved from Matt. xvi. 17. John vi. 44. 1 Cor. xii. 9. John iii. 27. Phil. i. 29. Eph. ii. 8. An appeal to experience. Query, Have you received this gift of faith? If you have, 1. Give God all the glory. 2. Evidence it by your good works. 3. Look to God for the increase of faith. 4. Faith will soon be turned into sight. The complaint of a weak christian attended to.*

III. Justification is by faith only. *The grand privilege of justification described at large: As consisting, 1. In the remission of our sins. 2. In the accounting of us righteous;*

C O N T E N T S.

righteous; the distinction between remission of sins and justification cleared, from the scripture: And, 3. In our receiving a right and title to eternal life. Bishop Down-name quoted. God the author or efficient, and faith the instrumental cause of our justification. Justification by faith only proved from the Homily on Salvation, and the eleventh Article. The same made evident from John iii. 16. v. 24. Rom. iii. 20, 28. Gal. iii. 11. Clement of Rome is cited. Rom. v. 1. ix. 33. x. 10. Gal. ii. 15, 16.

IV. Works have no part in our justification. *This demonstrated from the Homily on the Salvation of Mankind, from the Homily on the Misery of Man, and from the Liturgies. The same evinced from Rom. iv. 4. iv. 16. and xi. 6. Gal. v. 3. Eph. ii. 8, 9. Some make good works a part of justifying faith. Faith is not the meritorious, but only the instrumental cause or means of our justification. A few words to unjustified sinners. An address to justified saints.*

V. Justifying faith produces good works after justification. *This shewed from the Homily of Salvation, from the Homily on faith, from that on fasting, and from that on good works. The same declared in the twelfth Article. The scriptures evidence this, especially Matt. vii. 21. Luke vi: 46. St. Paul insists upon good works. Matter of fact every way answers our purpose. An exhortation to good works, enforced by a passage from Clement of Rome. Those who profess to believe in Christ, and yet live in sin, justly reprov'd.*

CHAP.

C O N T E N T S.

C H A P. III.

OF THE HOLY SPIRIT.

- I. **T**HE Holy Ghost dwells in the hearts of all true believers. *The doctrine of the Inspiration of the Spirit asserted and maintained from the Homily on Rogation Week, the thirteenth Article, and from the Liturgies. Those expressions full of God, and full of the Holy Ghost, vindicated from the Liturgies, Scriptures, Ignatius, and Clement of Rome. The Indwelling of the Spirit proved from Matt. iii. 11. John vii. 38. Gal. iv. 6. 1 Cor. iii. 16. &c. &c. St. Paul's question, Acts xix. 2. propounded.*
- II. The Illumination of the Spirit is necessary to a right and saving knowledge of the Holy Scriptures: *Men may have a notional acquaintance with the scriptures, and yet not be in a state of salvation. An outward and inward meaning of scripture, asserted in the Homily of the Information of certain Places of Scripture. The gospel cannot be truly preached, nor truly received, without the mighty power of the Holy Ghost, asserted in the Homily for Whitsunday. The Homily of Reading the Holy Scripture, mentions the Inspiration of the Holy Ghost as necessary to a right understanding thereof: This doctrine proved from Psal. cxix. 18. Luke xxiv. 45. Eph. i. 18. &c. The application.*
- III. The comfortable influences of the Holy Ghost are really FELT by those souls to whom they are communicated. *The Homily of Faith speaks of feeling faith.*

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faith. Homily for Rogation Week mentions feeling our consciences at peace with God. Homily of Repentance speaks of feeling the ears of the Lord wide open to our prayers. Bishop Wilkins quoted. The question at the Ordination of Deacons considered, Bishop Burnet being interpreter. The proposition proved from the Liturgies, and seventeenth Article. The same proved from Rom. xv. 13. 1 Thess. i. 6. Psal. cxix. 32. 2 Cor. vi. 11. Phil. i. 9. Acts xvii. 27. &c. &c. An appeal to experience. All professors of christianity exhorted to seek after these sensible communications of the Holy Ghost.



OF

O F

ORIGINAL SIN.

CHAP. I.

ORIGINAL SIN, so called, because it is the sin of Adam, who was our head and origin; and from him it is derived to us. This sin, considered in relation to Adam, consists of two things; 1. His actual transgression, in eating the forbidden fruit: 2. The corruption of his nature consequent thereupon. Accordingly, original sin, so far as it affects us, consists, 1st, In the imputation of Adam's actual sin to us: 2dly, In the inherent pollution of our natures: upon both which accounts we fall under the curse of God, and become the objects of his eternal displeasure. This therefore I shall demonstrate at large: And that I may render what I have to say upon this subject more easy and intelligible, I shall divide my matter into the three following propositions; and shew,

B

I. That

- I. That Adam's sin is imputed to all his posterity.
- II. That all men derive an inward pollution or depravation of nature from him :
And therefore,
- III. Are justly liable to the torments of hell for ever.

I. I am in the first place to prove, that Adam's sin is imputed to all his posterity.

The Homily on the Misery of Man hath these express words, " In ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable captivity, into the which we are cast through the envy of the devil, *by breaking of God's commandment in our first parent Adam.*" This passage is plain and clear to our purpose ; and if I was to alledge no more, this is sufficient to shew the judgment of our reformers in this point. Here is express mention made of our *breaking God's commandment in Adam*, which can no better be understood than of our standing in Adam as our common head and representative ; and so, consequently, when *he broke God's commandment*, we are said to have broken it *in him*, because his *breach* or violation of the divine command is imputed unto us. This, I think, is a clear explication of the words ; and no unprejudiced mind can deny it.

The Homily on the Nativity of Christ speaks the same language, and affords us another evident proof of our present proposition.

sition. Thus it is said, “As in Adam all
 “men *sinned* universally, so in Adam all men
 “universally received the reward of sin.”
 Here we are informed, that all men without
 exception sinned in Adam, which could be no
 otherwise than as he was their head in cove-
 nant, and so his sin was charged upon them all.
 And lest, by *sinned* in this place, some should
 understand our suffering death, which was a
 consequence of Adam’s sin (as is the common
 way of our Pelagian and Socinian adversaries)
 it is very seasonably added, “In Adam all
 “men universally *received the reward of sin.*”
 Where we see there is a plain difference made
 between *sinning* and *receiving* the penalty of
 sin: the former denotes the imputation of
 Adam’s crime to all his natural descendants,
 the latter the punishment due to us thereupon.
 And a little afterwards the church laments
 the misery of our fallen state in these words;
 “Oh! what a miserable and woful state was
 “this, that *the sin of one man* should destroy
 “and *condemn* all men.”—But how could the
sin of one man destroy and condemn all men,
 unless it was imputed to them all? Besides,
 observe the word *condemn* implies and pre-
 supposes a crime for which we are *condemned*:
 guilt and *condemnation* go together; this latter
 passes upon all men, all therefore are guilty;
 and in what instance? We are here informed,
 in the *sin of one man*. This therefore is a
 clear demonstration, that the guilt of that
one man’s sin, viz. Adam’s, is transferred to
 all men.

We see then the judgment of the Church of England upon this head. Let us now inquire into the scripture-account of this matter. The apostle Paul largely and designedly treats of this doctrine in Rom. v. he begins at the 12th verse, saying, *Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Sin entered into the world first, and death followed after; both these came in by *one man*, viz. Adam: but then death did not terminate upon him only, but infected and slew the whole race of mankind, who were included in him, *ἐφ' ᾧ*, *in whom* (as it should be translated, and as we find it rendered in the margin) all have sinned. All men were included in Adam, as the plant is contained in the seed, or the branches in the root: their wills were included in his will, their act in his act; hence his sin becomes their sin; they stand convicted of it, they are condemned for it, and suffer death as a punishment thereof. This seems to me the genuine meaning and purport of the sacred text, tho' I know some endeavour to understand it otherwise. The followers of Samosatenus say, That that expression, *ἐφ' ᾧ*, which the apostle uses, does not signify *in whom*, but, *for that*, or, *forasmuch as*; which is so far from weakening, that it even confirms our opinion. For thus the reason is assigned why death passed upon all men, yea, upon infants themselves, ver. 14. to wit, because all sinned, namely, in that sin which entered into the world

world by one man. Now they did not sin that sin in their own person, because they did not exist; therefore they sinned it in Adam*.

The apostle prosecutes this argument thro' ver. 14. *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.*

—Death reigned over infants, who had never committed any actual sin, they therefore died upon account of original sin.—The apostle adjoins, *who is the figure, or type, of him that was to come.* Adam was a common head and representative of all mankind; he personated all his seed natural; and in this respect he was a type of Christ, who took human nature upon him, and represented all his seed spiritual. Agreeably to this Adam the protoplast is called the *first Adam*, and Christ the *last Adam*; the one is called the *first man*, the other the *second man*, 1 Cor. xv. 45, 47. for which no other reason can be assigned but this, Adam and Christ were both public persons and representatives; the one represented all mankind universally, the other was the representative of all true believers. Adam is the head, we are the members: Now what the head does, the members are supposed to do; the sin therefore which Adam committed, all

* Samofateniani quidem illud $\epsilon\phi' \tilde{\alpha}$ quo utitur Apostolus, significare aiunt non *in quo*, sed *eo quod*, vel *quatenus*; verum id sententiam nostram adeo non debilitat, ut etiam c. nō. met. Nam sic causā redditur, cur mors in omnes homines, ip̄os etiam infantes, ver. 14. pervaserit, nimirum, quia omnes peccarunt, peccato sc. illo quod per unum hominem, introiit in mundum. Jam non peccarunt peccato illo in suā personā, quia non extiterunt. Ergo peccarunt in Adamo. *Akingius.*

men are looked upon as having committed : So in the case of a representative, his actions are accounted theirs in whose stead he is constituted. Adam was our representative when he sinned against God ; we therefore sinned in him, and fell with him in his first transgression. His sin becomes ours by imputation, because God imputes Adam's actual disobedience to all his natural posterity : I say, imputes, because the act itself was a transient thing, nor did it cleave to us as it did to Adam : but it is most justly imputed to us, because we all sinned in him as our head and root. This the inspired writer declares again and again, in terms as clear as the light ; so that one would wonder how any can avoid seeing it, unless they are wilfully blind. *If through the offence of one many be dead,—the judgment was by one to condemnation.—By one man's offence, death reigned by one.—By the offence of one, judgment came upon all men to condemnation. And by one man's disobedience many were made sinners,* ver. 15, 16, 17, 18, 19. They were constituted sinners*, viz. in the divine order and appointment ; for God was pleased to constitute Adam a head of the whole human race, and so upon his default charged all his posterity with the guilt of his sin. This chapter therefore is a sufficient proof that Adam's first sin is reputed the common sin of all mankind.

This truth we have again delivered in 1 Cor. xv. 22. *As in Adam all die.*—But how could

* Κατεργασθαι ἀμαρτωλοῦ.

all die in Adam, unless all had sinned in him? To evade this, some persons of a Pelagian dye are pleased to say, that *death* was a punishment to Adam for his sin, but that it befalls his posterity only as an accidental evil or calamity. But what saith the apostle? *The Wages of sin is death*, Rom. vi. 23. Death is the *ὀψώνια*, the due desert, the exact stipend, or just wages of sin. By this he informs us, that death is the proper punishment of sin. It passeth upon none but sinners, and for nothing but sin. Now punishment implies and presupposes sin: *all die* (saith the apostle), *i. e.* suffer the punishment of death, and that *in Adam*; this therefore implies that all sinned in Adam, for else they could not consistently with the divine Justice *die in him*. And when the divine writer says *all*, he includes infants and adults; men, women, and children; all universally and unexceptionably: they all have the guilt of their forefather's sin upon their heads. And since they had no personal existence at that time he committed the offence, how could they sin in him any otherwise than as they have his sin imputed unto them? Thus archbishop Usher explains this matter. “ Q. *What is sin imputed?* A. “ Our sin in Adam, in whom as we lived, “ so also we sinned: for, in our first parents, “ every one of us did commit that first sin “ which was the cause of all other; and so “ we all are become subject to the imputation “ of Adam's fall, both for the transgression

“ and guiltinefs*.” This therefore may fully satisfy us, that all the sons and daughters of Adam are partners with their great predecessor in his apostacy, as well as in the penal effects and consequences of his rebellion against God.

I know the mouths of natural men are wide open against this doctrine: they think it an hard saying, and cannot see how it is consistent with the divine Justice or Goodness to charge the sin of one man upon all men. This puzzles their natural reason, and therefore original sin is a difficult pill (as one calls it) for them to swallow; and some of them absolutely reject it. But now to remove this scruple, and to shew in some measure the reasonableness and equity of God’s imputing Adam’s sin to all his natural offspring, it may be considered,

First, All men were in the loins of Adam at the time of his fall, and so all fell in him, and are justly accountable for his sin. Levi is said to have paid tithes in Abraham, because he was in Abraham’s loins when Abraham paid tithes to Melchisedec, Heb. vii. 9, 10. In like manner all men may be said to have sinned in Adam, because they were in the loins of Adam when he sinned against God. This is clear. And this is the arguing of the Holy Spirit in the former case, and seems to me equally applicable in the latter. Accordingly this argument hath been frequently made use of for this purpose, by many orthodox di-

* Substance of the Christian Religion.

vines, and theological writers. But I am aware this objection may be started: "If the
 " sin of Adam is imputed to us, because we
 " were in his loins at the time of his disobedience; then why are not the sins of our
 " immediate parents reckoned ours, seeing
 " we were in their loins before our birth, and
 " while they committed many sins? But the
 " sins of our immediate progenitors are not
 " placed to our account*; therefore why
 " should Adam's?" In answer to this objection we rejoin,

Secondly, that Adam was our covenant head, and therefore his sin is imputed to us; but our immediate parents are not covenant heads, and therefore their sins are not charged upon us. *The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.* Gen. ii. 16, 17. These words have the nature of a covenant; for here God gives man a command, and annexes a threatening to the violation of it, which implies that a promise was added to the observation thereof. Adam actually consented to this covenant; he accepted the terms and conditions of it, and entered into it, not only for himself, but also for his natural progeny. Consequently if Adam had fulfilled the conditions of this covenant, all his children would have enjoyed the benefits of it; but since he broke the

* Ezek. xviii. 20.

law God gave him, he envolved not only himself, but all his offspring in eternal misery and destruction, *i. e.* rendered them justly obnoxious thereunto. We were all one in Adam and with him; in him legally in regard of the stipulation and covenant between God and him, we were in him parties in that covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of that covenant †. And herein appears the justice of God; for as on the one hand, if Adam had stood, all men would have shared in the blessings of the covenant; so on the other, since he fell, it cannot be thought hard or unjust, that they all should be partakers of the curse and penalty thereof. If Adam had kept the covenant, men would have liked well enough to have been his companions in happiness; why then since he broke it, should they murmur or repine at their being followers of him in his misery? Does it not argue too much partiality to make a distinction here? If men admit one of these, why should they not admit the other? Are not these terms very fair and equitable? but then proud nature is ready to ask, how could God make Adam our head in covenant with our consent? or how can we justly share in the penalties of a covenant to which we never consented? To solve this difficulty, let it be observed, that actual consent cannot be had in persons who do not exist. It may be asked then, could they be obliged without

† Sinfulness of sin by bishop Reynolds.

their consent? the answer is, Adam was the representative of all men, he consented, and so they are looked upon as consenting in him. There consent therefore was included in his, and his act is imputed to them. Hence they suffer the penal effects of his first transgression.

Thirdly, God is sovereign of all: he created man at first, and he was at liberty to fix his happiness upon what terms and conditions he pleased. Since therefore our almighty Creator chose to appoint Adam to be a federal head for all the human race, so that if he stood, they should stand in him; if he fell, they should fall with him; we ought to submit our wisdom to the wisdom of God, and bow our wills to the sovereignty of his will. God was under no obligation to create man at all; and when he did create him, he placed him in what circumstances he thought best: and it does not become such mortals, and withal such sinners as we to cavil or find fault with the dispensations of our Maker. Yea, I believe, had it been possible for the whole bulk of mankind to have been consulted upon this important affair, they would infinitely sooner have chose to have been created upon these conditions than not to have existed at all.

Indeed God could (if he had pleas'd) have prevented the fall of Adam; but his infinite wisdom did not think fit. The Lord knew upon the whole, that by the fall of Adam, the divine glory and human happiness would be most promoted. The Lord brings light
out

out of darkness, good out of evil. Accordingly by means of the lapse of our great ancestor an effectual door is opened for the display of God's vindictive justice, and of his infinite mercy: The one upon those to whom the gospel is the favour of death unto death, the other upon those to whom it is the favour of life unto life. 'Tis true, if we had stood in Adam, our happiness would have been great. But as we stand in Christ, our happiness is infinitely greater. We have no reason therefore to quarrel with God, for imputing Adam's sin unto us, but we ought to bless him for providing a Redeemer for us. The redemption of Christ must needs silence all our complaints, and swallow up all our cavils and objections at once.

Many preachers speak much of the corruption of human nature, and insist frequently and earnestly upon that topic; they set forth the natural depravation of the soul, and our obnoxiousness to God's wrath upon that account. But then they seldom mention the imputation of Adam's sin to his posterity. Perhaps then it may be asked of what use is this doctrine? it hath several uses: First, it shews the extreme misery and deplorable condition of man by nature, and so is a proper motive to humiliation and self-abasement. This will especially appear, if we consider how exactly we tread in the steps, and imitate the rebellion of our first parents. How often do we believe the devil before God? How often do we doubt of the truth of God's promises, and the

the execution of his threatnings ! How basely are we enslaved by our sensual appetites ? especially how frequently are we drawn away by the lust of the eye * to covet forbidden fruit ? and how common is it for men to destroy themselves by an inordinate fondness for *wisdom* ? and how ready are we all to desire a thing, if for no other reason, yet for this, because it is forbidden us ? Lastly, how greedily do men commit such sins as ruin not only themselves, but also hurt and destroy their posterity ? All these are footsteps and traces of our forefather's apostacy. And ministers should perpetually shew how Adam and his children resemble each other in wickedness. Secondly, preachers are to declare this doctrine because it greatly enhances the value of the gospel salvation, for the greater our misery, and the deeper our distress, the greater is the mercy of the Son of God manifested in delivering us. Thirdly, The imputation of Adam's sin and Christ's righteousness run parallel each to the other (as we shall shew more at large afterward) and in proportion as we are convinced of the reality of the former, we shall see the excellency and necessity of the latter. Contraries mutually illustrate and set off each other. Winter makes the summer appear more pleasant ; and the night makes the day more agreeable and delightful. Therefore the apostle speaks of the imputation of the sin of the first Adam, and the imputation of the righteousness of the

* Gen. iii. 6.

second Adam both together: he opposes the one to the other, and draws a long, but agreeable parallel between them. Rom. v. 15—21. He chooses to speak much of Adam's sin imputed to *all men for condemnation*, that he may thence take occasion to magnify and extol the abundant grace of God, in imputing the righteousness of his Son Christ to *all men for justification of life*. ver. 18.

II. I come now, Secondly, to shew that all men derive an inward pollution and depravation of nature from Adam. We have before cleared up the doctrine of original sin, as consisting in our having Adam's sin imputed to us. Now therefore we are to speak of another part of original sin, viz. that innate defilement of the soul, which is derived from Adam to all his sons and daughters, in succeeding generations. Of this the Homily of the Misery of Mankind speaks thus, "We cannot think a good thought of ourselves, much less can we say well, or do well of ourselves." And can we neither think, speak, nor do well of ourselves? Is this the present condition of man? And did God create him in such a weak and imperfect state? the scriptures forbid us thus to think; they acquaint us that God created man in his own image, Gen. i. 27. *i. e.* Upright as the wisest man tells us, Eccl. vii. 29. If man was thus created at first, how comes it to pass, that he is now so impotent and helpless, as to be unable to think a good thought? this therefore shews

shews that man's nature is spoiled, that his original righteousness is lost, and all the powers and faculties of his soul weakened and debased.

In the next page of the same homily, it is said, "Wherefore he (*i. e.* David) saith, "Mark and behold I was conceived in sins; "he saith not sin, but in the plural number, sins; forasmuch as out of one as a "fountain spring all the rest." The one here spoken of as a fountain, is before called the original root and spring head, and so justly points out to us that inbred corruption of the heart, from whence all outward iniquities have their rise. Of this our Lord himself speaks, saying, *From within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.* Mark vii. 21, 22, 23. This shews the wickedness of man's heart, and informs us, that there is no sort of sin which men commit, but what was first conceived in that womb of iniquity. A learned divine * speaking of this depravity of the heart, calls it "The "root and fountain of all other sin, from "whence every actual abomination does proceed. Atheism, and pride, and baseness, "and cruelty, and profaneness, and every "other vice which the most wicked wretch

* Bishop Wilkins's gift of prayer, Chap. vii.

“ in the world is guilty of, doth proceed from
 “ hence. Hell itself, which is the proper
 “ place of sin, is not more full of sin, for the
 “ kind of it, then our natures are.”

In the second part of the same homily we have these words; “ Of ourselves, and by
 “ ourselves, we have no goodness, help, or
 “ salvation, but, contrariways, sin, damna-
 “ tion, and death everlasting.” And again,
 “ hitherto we have heard what we are of our-
 “ selves, very sinful, wretched and damnable,
 “—so that we can find in ourselves no hope
 “ of salvation, but rather whatsoever maketh
 “ unto our destruction.” We have here the
 sinfulness and weakness of human nature
 plainly set before us, and damnation mention-
 ed as the just consequence thereof. One
 would think such passages as these should strike
 with some degree of evidence and conviction
 upon the minds of all who read these homilies;
 and one might justly wonder, that any who
 set their hands to them, should either deny
 man’s natural depravity, or palliate it in the
 least; seeing it is so plainly professed and ex-
 hibited by that church, of which they would
 be thought sons and ministers; yea, and for
 which they pretend to have so great a zeal
 and affection.

I shall add one passage more from from the
 homily on Christ’s nativity, which is so clear
 and full to the purpose, that it may justly put
 the matter beyond all doubt. “ As before,
 “ he (viz. Adam) was most beautiful and pre-
 “ cious; so now he was most vile and wretched
 in

“ in the sight of his Lord and Maker. In
 “ stead of the image of God, he was now be-
 “ come the *image of the devil*, instead of the
 “ citizen of heaven, he was now become the
 “ *bondslave of hell*, having in himself *no one*
 “ *part* of his former purity and cleanness,
 “ but being *altogether* spotted and defiled, in-
 “ somuch that he now seemed to be nothing
 “ else but a *lump of sin*, and therefore, by the
 “ just judgment of God, was condemned to
 “ everlasting death.” This is a true, but at
 the same time a very awful description of
 man since the fall. Observe by what names
 he is here called, *a bondslave of hell, the image*
of the devil, a lump of sin; and yet some
 people are apt to think we delineate human na-
 ture in too black characters, and make man a
 much worse creature than he is. But do these
 names justly suit man, or do they not? if these
 characters are justly affixed on man, in his fallen
 state, what names can be too bad for him? Or
 how is it possible to represent man worse than
 he is? Let the preachers therefore of the esta-
 blished church take care to speak the same lan-
 guage, and give the same description of man
 in their sermons, as is here given in this homily.
 And least any should think this was the case of
 Adam, but not of his posterity, the following
 words are worth our notice. “ This so great
 “ and miserable a *plague*, if it had only rested
 “ on Adam who first offended, it had been
 “ much easier, and might the better have been
 “ borne. But it fell not only on him, but also
 “ on his posterity and children for ever; so
 C “ that

“ that the *whole brood of Adam’s race* should
 “ sustain the *self-same fall and punishment*,
 “ which their forefather by his offence most
 “ justly had deserved.” Here we see the
plague i. e. the infection of sin descends to the
whole brood of Adam, and they all sustain the
self-same fall and punishment with himself.

It is now time to alledge the testimony of
 the ninth article, entitled,

Of ORIGINAL SIN.

“ Original sin standeth not in the following
 “ of Adam. (as the *Pelagians* do vainly talk)
 “ but it is the fault and corruption of the na-
 “ ture of every man, that naturally is engen-
 “ dered of the offspring of Adam, whereby
 “ man is very far gone from original righ-
 “ teousness, and is of his own nature inclined
 “ to evil, so that the flesh lusteth always
 “ contrary to the spirit.”—This is an accu-
 rate account of the innate corruption of the
 soul, which Adam contracted in his fall;
 which was in him originally, and is in all his
 natural offspring derivatively. The terms
 here used to express this are clear and explicit;
 they need no gloss or commentary to render
 them plainer; let them but stand before an
 impartial judge in their native simplicity; and
 he will presently see they carry in them the
 true notion of original sin, and are the ge-
 nuine language of those who hold that doc-
 trine. As for those who sweat and toil, to
 give this article a different turn, and endea-
 vour to make it speak two or three languages,
 they

they seem nearly related to the *Pelagians* * who are, condemned in the front of it. In the conclusion of this article, the doctrine of inherent sinless perfection is expressly contradicted ; “ *This infection of nature doth remain,*
 “ *yea in them that are regenerated, where-*
 “ *by the lust of the flesh, called in Greek*
 “ *φρονημα σαρκος* which some do expound the
 “ *wisdom, some sensuality, some the affection,*
 “ *some the desire of the flesh, is not subject to*
 “ *the law of God.*”

* It was the doctrine of the Pelagians in primitive times, that man's nature was not corrupted by the fall of Adam ; that his sin was not any ground to his posterity, either of death, or of the merit of death ; that sin comes from Adam by imitation, not by propagation ; that baptism doth not serve in infants for remission of sin, but only for adoption and admission into heaven ; that as Christ's righteousness doth not profit those who believe not, so Adam's sin doth not prejudice nor injure those that actually sin not ; that as a righteous man doth not beget a righteous child ; so neither doth a sinner beget a child guilty of sin ; that all sin is voluntary, and therefore not natural ; that marriage is God's ordinance, and therefore no instrument of transmitting guilt ; that concupiscence being the punishment of sin, cannot be sin likewise. These and the like Antitheses unto orthodox doctrine, did the Pelagians of old maintain : And (as it is the policy of satan, to keep alive those heresies, which may seem to have most relief from proud and corrupted reason, and do principally tend to keep men from that due humiliation, and through conviction of sin, which should drive them to Christ, and magnify the riches of Christ's grace to them) there are not wanting at this day a brood of sinful men, who notwithstanding the evidence of scripture, and consent of Antiquity, do in this point concur with those wicked heretics, and deny the original corruption of our nature to be any sin at all ; but to be the work of God's own hand in paradise, nay, deny farther the very imputation of Adam's sin to any of his posterity for sin. *Thus far bishop Reynolds.* And this brief schedule of the Pelagian Tenets I set before the reader, in order to caution him against them.

This doctrine spreads itself through the whole liturgy, as the following petitions and confessions may satisfy us; *there is no health in us* *--*We be tied and bound with the chain of our sins* †—*Through our sins and wickedness we are sore let and hindred in running the race that is set before us* ||—*May it please thee that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed* ‡--*Through the weakness of our mortal nature we can do no good thing without thee* §--*Without thee we are not able to please thee* †. All these passages, and many more that might be extracted from the book of common prayer, plainly declare the original corruption of man's nature, and the insufficiency of his natural will.

There are two places in the liturgy which deserve a particular consideration: the first is, *Dearly beloved, for as much as all men are conceived and born in sin.*—Here the doctrine of original sin is clearly asserted, and it is said to be conveyed to us in our conception and birth. And this is advisedly placed at the beginning of the baptismal office; because the inherent pollution of our nature is one valid argument for the use of baptism. Baptism (saith our xxvii. article) is a sign of our regeneration or new

* Order for morning prayer.

† Prayers upon several occasions.

‡ Fourth Sunday in Advent.

§ Collect for St. Luke's Day.

¶ First Sunday after Trinity.

‡ Nineteenth Sunday after Trinity

birth. Now unless we were born in sin, we should have no need of a regeneration, or second birth? much less should we stand in need of water-baptism (which is only a type or figure of the baptism of the Spirit) unless we were originally depraved and corrupted. Therefore the doctrine of baptism and of original sin, stand or fall together, and those who deny the latter, evacuate the necessity of the former, and so condemn the usage of the present as well as the primitive christian church.

The other place is in the catechism, where the question is proposed, “What is the inward and spiritual grace?” the answer is return’d, “A death unto sin, a new birth unto righteousness; for being *by nature born in sin*, and the children of wrath, we are hereby made the children of grace.” Here we have a brief account of the regeneration of the Spirit, which is typically represented by the external washing of water in baptism. When we are said to be *by nature born in sin*, what words can be plainer to express our birth-sin, or the innate corruption of the heart? I know some by the term *φύσις* *Eph*, ii. 3. are willing to understand strong and inveterate habits of vice contracted by long custom of sinning; for, say they, habit and custom are second nature, and therefore may fitly be expressed by that term. But the word cannot be so taken here, because it is joined with being *born*, unless our Pelagian opponents will say, that men are *born* with inveterate habits of vice, acquired by long custom

and practice, which seems too preposterous for any reasonable man to affirm. Therefore our *being by nature born in sin*, must mean our being *born* of sinful parents, and deriving a *vitiated nature* from them.

The scriptures attest this truth in innumerable places. Thus Gen .v. 3. *Adam begat a son in his own likeness, after his image.* Like begets like: Adam, in his corrupted state, begat a son, and therefore his son was as corrupt as himself. So Job xiv. 4. *Who can bring a clean thing out of an unclean?* And, xv. 14. *What is man that should he be clean? and he which is born of a woman that he should be righteous?* The argument is plainly this, as is the cause, such will be the effect; as parents are such will their offspring be; but parents *are unclean*, men and women are unrighteous, and so their children derive an innate unrighteousness, a spiritual uncleanness from them. Our blessed Lord declares the same truth, John iii. 6. *That which is born of the flesh is flesh.*—Lions do not beget lambs, nor wolves sheep; no more do fleshly parents beget spiritual children; but as serpents produce serpents, and vipers beget vipers, and all manner of wild and venomous creatures bring forth creatures as wild and venomous as themselves, so carnal and impure parents beget children as carnal and impure as themselves. This follows upon the established laws of generation. As to the *Modus* *, how this

* Many divines have lost themselves here. Since the soul is not *ex traduce*, some have supposed it is created pure and holy by

this spiritual contagion is conveyed to us, I do not pretend to determine it : That we are polluted creatures from the womb is plain ; the fact is too visible to be denied. We are not therefore so much concerned to know how we came by the disease, as how or where we may procure a remedy.

The psalmist David had a deep experience of this sinful infection, this native stain of the soul : wherefore he cries out, *Behold, I was shapen in iniquity ; and in sin did my mother conceive me*, Psal. li. 5. The Spirit of God generally convinceth sinners first of their actual sins, and then of their original depravation. As we trace back the streams to the fountain, so we trace back our actual transgressions to the innate corruption of the heart, which is the root and source of all outward sins. Accordingly David having confessed his actual offence in the matter of Uriah, *ver.* 4. he proceeds to lament that vitiosity of nature which he brought into the world with him ; *Behold*, saith he, *I was shapen in iniquity, and in sin did my mother conceive me*. He introduceth his lamentation with a note of attention, *behold*, in order to make us take more notice of it. In acknowledging himself to be *conceived in sin*, and *shapen in iniquity*, he plainly owns,

by God, but becomes depraved by virtue of its union with the body, as pure liquor is tainted by being put into an impure vessel. Others have ventured to affirm, that God judicially creates men's souls without original righteousness and holiness. Many pious divines have unvarily fell into this latter opinion, although it is so contrary to the divine attributes, and hath neither scripture nor reason to support it.

that he was tainted with that hereditary pollution of nature we are speaking of, and so bears ample testimony to the doctrine of original sin. I know indeed some endeavour to dilute these words by an hyperbola, and say, that David thereby only intends an aggravation of his actual offence: but this is all an evasion. There can be no hyperbola here, because the inspired writer speaks neither more nor less than the exact truth. “These words (saith a learned divine) are not an hyperbolical aggravation of David’s actual sins, as the Pelagians of old, the Socinians, and some others of this day vainly pretend, only to make them consistent with their scheme of religion; for they set forth a sin of quite another kind; a sin in our very frame and constitution, and are a plain and positive assertion of the catholic doctrine of original sin. Now, if there be no such sin, these words are so far from being an hyperbola, that they contain a mere fiction; they do not aggravate what is, but acknowledge what has no reality at all *. When men feel that pressure and burden of sin which the psalmist felt when he penned these words, they will not resolve them into an hyperbola, or any figure of speech, but into a sensation of the heart; and they themselves will make the same confession, and become advocates for the same truth. So long as men continue ignorant of that mass of corruption, that world of iniquity that is within them, it is no wonder they op-

* Dr. Delaune’s sermon on Psal. li. 5.

pose this doctrine, though at the same time their blindness and obstinacy, in rejecting so self-evident a truth, are but too visible effects of that apostacy which they contradict, and labour to disprove. If men did but truly know and deeply feel the state of their own hearts, they would find this doctrine *written there with a pen of iron, and with a point of a diamond*; or, as holy Job expresses it, *graven with an iron pen and lead in the rock for ever*. Their inward experience would then convince them, that *every thought, every imagination of man's heart is evil, only evil, continually evil*, Gen. vi. 5. viii. 21.

The inspired Psalmist delivers the same truth, Psal. lvi. 3. *The wicked are estranged from the womb*.—This alienation or *estrangement* of the creature, man from his Creator, is *from the womb*, or *from his youth*, Gen. viii. 21. which implies that it is born with him, and in him; he derives it from his parents in a way of natural generation. The Psalmist adds, *They go astray as soon as they be born, speaking lies*. Children are inclined to all vice in general, but to *lying* in particular: you may catch them in this sin as soon as they are able to speak: and this sin makes them the children of the devil, if you will believe our Saviour, John viii. 44. *Ye are of your father the devil, and the lusts of your father ye will do*.—*When he speaketh a lie, he speaketh of his own; for he is a lyer, and the father of it*. You see then how nearly children in their natural state are related to the devil. Hence
Solomon

Solomon saith, *foolishness is bound in the heart of a child*, Prov. xxii. 15. By *foolishness*, the wise man means sin, and especially the sin of our nature: and when he saith *bound*, he lets us know how intimately it adheres to the child; it is wrapt up in his heart, it is interwoven with his very nature and constitution. Accordingly we find God himself thus addressing his people; *I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb*, Isa. xlvi. 8. God does not give things empty and insignificant names; if therefore he calls his people *transgressors*, it is because they really are such; and *from the womb*, denotes as much as from their birth and conception; and so informs us, that in their very rise and original, they were defiled with this in-bred depravity. What then becomes of the Pelegian hypothesis, which supposes that children are born innocent and free from sin, and are only corrupted by the ill example of others? These texts teach us another lesson; they tell us, that the *wicked* (and such we are all by nature) *are estranged from the womb*; that the people of God, as well as others, are *transgressors from the womb*; and that *foolishness*, or sin, which so early appears in children, is not barely owing to the influence of the bad example of others, but is *bound up* in their little degenerate hearts. And all this is confirmed by daily experience, for we see children running into wickedness as greedily as to their natural food; they drink iniquity like water, and never better pleased than

than when they are committing sin. Their wills are bent upon evil, and they delight in doing mischief. And although wholsom instructions are administred unto them, and examples of piety and virtue set before them, yet you will find they take infinitely more pleasure in vice than in virtue: their natures are wild and ungovernable: they are fullen, self-willed unruly creatures; and they will do what they please in spite of all arguments and persuasions to the contrary. *Man is born* (the note of similitude is not inserted in the original Hebrew) *a wild afs's colt, i. e. a wanton, skittish, savage, untractable creature; and the grandation of the words is observable* (saith Dr. Edwards) *man is a colt, an Afs's colt, a wild afs's colt, Job xi. 12.*

The apostle Paul frequently mentions this. Thus Rom. iii. 10. *There is none righteous, no not one*: that is, none are so by nature; but, as he tells us, ver. 9. both Jews and Gentiles are all *under sin*, viz. under the guilt of Adam's actual transgression, and under the disorder of a vitiated nature, upon both which accounts *all the world is become guilty before God*, ver. 19. Again, the apostle saith, *All have sinned and come short of the glory of God.* The Greek word * which is here translated *come short*, is properly expressive of our fall in Adam, and of the default of our nature consequent thereupon: It denotes our loss of the divine image, our loss of the divine favor,

* ὀλιγοῦναι τῆς δόξης τοῦ Θεοῦ, ver. 23.

our loss of all that happiness and holiness which we possessed in Adam : it expresseth our loss of communion with God, and our loss of the enjoyment of God both present and future. Some think the apostle, in this chapter, is describing the general decay of religion among the Jews, and the universal declension of manners that had overspread the Gentile world. This is true ; but then he speaks of the corruption of the heart also. This appears, first, because the 10th, 11th, and 12th, verses are taken from the xiv. liii. Psalms, the contents of both which inform us, that therein *David describeth the corruption of a natural man*. Accordingly he begins, *the fool hath said in his heart*, and he speaks chiefly of the depraved state of the *heart* in the three first verses, and then proceeds to describe the wickedness of their lives, ver. 4. where he calls them *workers of iniquity*. The apostle takes the same course : he first describes the sinfulness of men's hearts, ver. 10, 11, 12, and then he shews the sins of their lives and outward actions, ver. 13, 14, 15, &c. The apostle therefore and the Psalmist both give their suffrages to the truth of our doctrine. They both pourtray the ignorance, impiety, infidelity and atheism of the heart, as well as the sins and follies of the external conversation of men. 2dly, I would remind the objectors of the exclusive terms, *no not one*. Now, do they think none abstained from outward sin in David's or St. Paul's time? Do they think none were free from gross immorality?

lity? Where there no servants of God, no believers in Christ? yet the apostle says, *there is none righteous*, and he adds *no not one*, neither infants nor adults; which shews that he speaks of that original sinful stain, that epidemical disease of our nature with which all are infected, and from which none are free.

The seventh chapter is full of this doctrine: so ver. 8. *Sin taking occasion by the commandment, wrought in me all manner of concupiscence*. If man was in his primitive state of purity and holiness, he would take occasion by the divine *commandment* to shew his love and obedience to God; but since he is apostatized from his original creation, and hath contracted an antipathy to God, the law irritates and provokes the corruption of his heart, and makes it more boisterous and predominant; yea, causes it to overflow just like a river stopt in its course: This makes him say, *I had not known sin but by the law*, ver. 7. and *by the law is the knowledge of sin*, ch. iii. ver. 20. When the divine law is spread before a sinner in its fullest extent, purity and perfection, then he sees what a filthy detestable creature he is: the law, as in a glass represents to him the sinfulness and deformity of his heart, the blindness of his mind, the perverseness of his will, and the irregularity, extravagance and dissoluteness of all his affections. Hence he who was before *alive*, *i. e.* thought himself in a state of grace and salvation, *dies*, *i. e.* sees in himself *the sentence of death*, is obliged to acknowledge death is his due, and is under
fearful

fearful apprehensions lest all the damnation of hell should be revealed in his soul, ver. 9. and 2 Cor. i. 9. This inward conviction of sin persons have when the law of God is set home upon their hearts, and the inward sin of which they are then convinced is the original pollution whereof we speak; and when men have the experience of the corruption of their hearts, they will then know what this innate spiritual defilement is.

The apostle saith, ver. 18. *I know that in me (that is, in my flesh) dwelleth no good thing.*—This was the case of the apostle; and this is the case of every man by nature, *no good dwelleth in him*, but on the contrary, all manner of evil; there is no carnal appetite in a brute, no wicked temper in a devil, but man hath a degree of it in himself. Justly therefore doth bishop Hall stile an evil man *half a beast and half a devil* *. This corruption of nature the apostle speaks of again, ver. 20. and calls it *the sin that dwelleth in him, the law in his members*, ver. 23. and the *flesh*, ver. 25. and the *old man*, Eph. iv. 22. Col. iii. 9.

The apostle James mentions this depravity of the soul, chap. i. ver. 14. calling it *lust*, or *desire* †, which is the very same appellation the apostle Paul gives it, Rom. vii. 7. *I had not known lust, or desire, except the law had said, Thou shalt not covet.* There is in every unregenerate heart a perpetual bent and incli-

* See his Meditations, Cent. ii.

† Ενθυμία.

nation to evil, *a desire* to commit sin; and the *desire* of sin is sin; it is sin in its rise and original; and this *lust* or *desire*, *when it hath conceived, bringeth forth sin*, James i. 15. Some deny that concupiscence, or the desire of sin, is sin, especially the Papists. And I wish none who call themselves Protestants were liable to censure here: But whosoever they are that are thus criminal, how contrary they go to scripture the texts above-recited may shew them; and how contrary they are to the church of England, the conclusion of the ninth article may inform them: “concupiscence and lust hath of itself the nature of sin.”

I have insisted the longer upon this head, because it is the hinge upon which the controversy turns, and the centre of the whole doctrine of original sin; forasmuch as it implies Adam's sin imputed, and infers a liability to God's eternal wrath *. And this is a truth of the highest importance. If you deny it, you do in effect evacuate the necessity of the gospel-revelation, and of salvation by Christ: For if children are born into the world pure and innocent, and have a natural will and power to obey the will of God, then they may save themselves, and so what need have they of being beholden to Christ for salvation? We see therefore the error and

* This is easily explained; for the original defilement of our nature is both a sin and a punishment; when we take it in the latter sense, it implies the translation of the guilt of Adam's sin to us; and when in the former, it shews us that we are objects of the divine vengeance, and deserve to suffer eternal misery.

danger of the Pelagian scheme; and hence we may learn what judgment to form of those who espouse and vindicate it; they are not to be looked upon only as impugners of a single article of the christian faith, but as underminers and subverters of the whole evangelical dispensation.

And as this doctrine is of great weight and moment, so the evidence of it are clear, copious, conclusive, demonstrative. It is demonstrated from the scriptures: it is demonstrated from the state of men's hearts, and from the debaucheries of their lives. The whole world is full of it. The weakness, the sinfulness, the miseries of the human species, all conspire to prove it. Unawakened sinners who are dead in trespasses and sins, and deny it themselves, are a glaring proof of the truth of it to others. They by their ignorance, perverseness, hypocrisy and bestiality, demonstrate the innate turpitude of the soul, and are miserable instances of the truth of that doctrine which they strive to oppose. The saints of God experience this corruption in their own hearts, and groan under the plague and burthen of it. If we rightly know ourselves, if we see all our own vileness, filthiness and exceeding sinfulness, we shall be obliged to own, that we are very wicked, unholy, ungodly, abominable wretches. And this will further appear (as bishop Wilkins observes)

“ if we look upon *our own natures* in the
 “ rage, blasphemies, baseness, madness of
 “ other men's lives: there being not any
 “ kind

“ kind of evil, which either man or devil
 “ hath committed, but there are in our na-
 “ tures the principles and inclinations to it;
 “ the best of us being by nature as bad as the
 “ worst of sinners.” This is sound speech,
 which cannot be condemned. The author
 speaks like a christian, and he speaks like a
 divine. And I could heartily wish all the bi-
 shops, priests, and deacons in England, spoke
 the same language. If any reject this doctrine,
 it cannot be for want of evidence, but for want
 of a mind readily disposed to receive the truth.
 Now if we had time, and if I was not afraid
 I had burdened the reader already, how many
 useful inferences might be deduced from this
 doctrine ! as,

First, Acknowledge it. By acknowledging
 it, I do not barely mean receiving it as a prin-
 ciple of science or philosophical speculation.
 Alas ! you may thus receive it, and yet be never
 the better. Many say they are sinners, but
 how few are convinced of the misery and sin-
 fulness of sin ! how many have the theory
 of original sin in their heads, who have not
 the experience thereof in their hearts ! In our
 liturgy we confess that we “ are grieved and
wearied with the *burden* of our sins *.” And
 in another place we acknowledge “ The re-
 “ membrance of our sins is grievous unto us,
 “ the *burden* of them is *intolerable* §.” Which
 places shew us, that the *burden* of *sin* is not
 only to be confessed, but also to be felt by us.

* Commination.

§ Communion service.

Or will you say the *burden* of sin may be *intolerable*, and yet we have no feeling sense of it? This shews as well the profound ignorance as the horrid impiety of those who ridicule the doctrine of feeling the burden of sin, and presume to call it cant and enthusiasm. If men never were *wearied* with the *burden* of their sins, never did feel them *intolerable*, nor desire so to do; then such prayers and such confessions will be so far from doing them any real service, that they will only bear testimony to their hypocrisy, and highly aggravate their condemnation. Cry therefore to God, that he would make your sins a *burden too heavy for you* *. Come unto Jesus *labouring and heavy laden*, and he will give you rest. The word *πεφορτισμενοι*, Mat. xi. 28. signifies *laden* as with a *burden*. An insupportable burden will crush under the person who bears it. Semblably sin is a burden insupportable, and will crush us down to hell, if Jesus doth not remove it from us, and give rest to our souls.

Secondly, Here see the folly of glorying in our pedigree. We are all the corrupt offspring of a corrupt parent, Adam. Some boast of their being of this great family, and others of that; some glory in being descended from kings and princes; and others from lords and nobles. Alas! what vanity is all this! Surely when people talk at this rate, they forget they all sprang from the same root, and are tainted from the womb. The prince and the peasant, the

* Psalm xxxviii. 4.

king and the beggar are all equal in this respect; they have all one common father, viz. Adam. Trace your pedigree from him, and you will have no reason to glory, unless you will glory in your shame. Look back to your proper source and original, and be ashamed and confounded at seeing what a polluted sinner he was, and what a sinful polluted nature you have derived from him.

Thirdly, Let all your actual sins lead you back to the original corruption of your nature. You perhaps lament this outward sin, and the other; but do you see the root of all, the inbred impurity of your heart? What signifies lopping off the branches? lay the ax to the root of the tree. Confess and lament the inward depravity of your soul, and be humbled before the Lord. Your outward sins are but the streams, the fountain of all is your original corruption. “All that pravity and baseness, which fills up every part and power about us, are but diffusions of our original corruption. What a world of mischief is there in our several parts! our wills, affections, our tongues, eyes! and yet all these are but as little *rivulets*; the *fountain*, or rather the *sea* that feeds them, is our corrupted nature*.”

Fourthly, We learn from hence, that all are equally corrupted; all are equally far gone from God; equally far fallen from original righteousness; and equally sunk into original sin. There is no difference. All are alike by na-

* Wilkins's Gift of Prayer.

ture. One is no better than another : neither hath one sinner any reason to glory over another. But then if all are equally corrupt, how comes it to pass that they do not all run into the same outward immoralities ? Why do they not commit the same gross enormities ? The reason hereof is, because men have different bodily constitutions, different educations, and different temptations : they are under various constraints and restraints, and have different degrees of knowledge. If men were all exactly in the same circumstances, in every respect they would all discover the same depravity of heart, and commit equal outward iniquity. But their different circumstances, together with the restraints of God's grace, and the hand of his providence, are causes why men are not equally vicious outwardly. But all by nature are alike degenerate, and inclined to wickedness.

Fifthly, Hence we see the necessity of regeneration. Is it possible for men in their natural estate, to enter into the kingdom of heaven ? Can unregenerate sinners enjoy the pleasures of that high and holy place ? Do you think that a creature, full of the depraved appetites of a brute, and the malignant dispositions of a devil, is fit to dwell with God in glory ? therefore beseech God to create your heart anew, that you may be fit to see his face. Never rest till a second birth hath passed upon your soul. What signifies the first birth, unless you experience a second ? You had better never have been born at all, than not to be born again. Pray to God there-
fore,

fore, that you may be born of the Spirit, and be reinstated in his favour.

Sixthly and lastly, Have you any thing besides nature in you? Have you any supernatural grace in your heart? Do you find any change in you? Are you different from what you was? Have you passed from darkness to light? Do you live the life of faith? Are old things past away? And are all things become new in your soul? Rejoice, and give God all the glory. Do not insult other sinners. Remember, if you differ, it is the grace of God that makes you to differ. Therefore be humble, be mean and abject in your own eyes, and say with the apostle, *By the grace of God, I am what I am.*

III. All men are justly liable to the torments of hell for ever, as a consequence of original sin. This may seem a harsh saying; but it is true, as I will make appear at once. Every the least sin you can mention, deserves hell: only allow then, that original sin is sin, and it will follow, that hell is the due desert thereof. This is clear, and (if I was to say no more) a sufficient proof of our proposition. I once, indeed, discoursed with a man who gave it as his opinion, that men would not be condemned at the day of judgment for original sin. I believe there are many of his mind, if they would speak the truth. But St. John declares, that *the blood of Jesus Christ cleanseth from all sin*, which implies, that without an interest in his blood, men are

cleansed from no sin, neither actual nor original. St. Paul saith, Heb. ix. 22. *Without shedding of blood, i. e. the blood of Christ, there is no remission*, no forgiveness of sin, either actual or original; consequently all who are found unbelievers at the last day, will be condemned for both of them.

Some divines there are of an acute genius and philosophic turn of mind, who affirm, that we only lost our immortality in Adam, and so (if there had been no Redeemer provided) should have died and perished like the brutes, without arriving to any future state, either of happiness or misery. Now if the reader is of a candid and ingenuous disposition, the following quotations from the homilies will convince him of the error and falshood of this supposition.

“ We are by nature the children of God’s
 “ wrath, but we are not able to make our-
 “ selves the children and inheritors of God’s
 “ glory,” says the homily on the Misery of
 mankind. God’s glory here denotes the eter-
 nal fruition of him in heaven; and conse-
 quently his wrath, which is here opposed to
 it, must mean the suffering of eternal tor-
 ments in hell, which is due to us for our *ori-
 ginal* or *birth-sin*; and therefore in the fore-
 going part of this homily we are called
 “ children of the wrath of God, when we
 “ be born.”

In the second sermon on the passion of our Saviour, the church bewails our apostacy in Adam, in these words, “ O Lord, what had
 “ Adam,

“ Adam, or any other person, deserved at God’s
 “ hand that he should give us his Son? We are
 “ all miserable persons, sinful persons, *damna-*
 “ *ble persons*, justly driven out of paradise, just-
 “ ly excluded from heaven, *justly condemned*
 “ *to hell.*” You see here, as considered in
 Adam, we are not barely called mortal persons,
 but sinful, yea, *damnable persons*, i. e. persons
 deserving everlasting *damnation*. We are not
 said barely to lose our immortality, and to be
 condemned to a state of insensibility, or non-
 existence, but to be *justly condemned to hell-fire*.

The homily on the Nativity of Jesus
 Christ tells us, that “ before Christ’s com-
 “ ing into the world, *All men universally in*
 “ *Adam*, were nothing else but a wicked and
 “ crooked generation, rotten and corrupt
 “ trees, stony ground, full of brambles and
 “ briars, lost sheep, prodigal sons, naughty and
 “ unprofitable servants, unrighteous stewards
 “ workers of iniquity, the brood of adders,
 “ blind guides, sitting in darkness and in the
 “ shadow of death: to be short, nothing else
 “ but children of perdition and *inheritors of*
 “ *hell.*” I have set this passage before the
 reader, that he may see what opprobrious
 names and characters our church gives fallen
 man; such as, *a wicked and crooked genera-*
tion, rotten and corrupt trees, &c. &c. What
 a heap of dishonourable titles are here confer-
 red upon the rebellious creature! What a
 variety of expressions are here made use of,
 to describe the misery and sinfulness of man in his

apostate state ! This I have taken notice of before *. This looks as if our reformers were at a loss to find names bad enough for the degenerate race of mankind. And this is directly contrary to the practice of some men, who are so lavish of their encomiums on human nature, as if they thought they could never say enough to display its dignity and excellence. If any of the established church do this, let them read their homilies, and then they will know better. Lastly, does not this passage clearly teach us, that *all men universally in Adam* did not lose their immortality, and become perishable in soul and body ; but that they were, by his transgression, made children of perdition, and *inheritors of hell-fire* ?

In the same homily, the church makes her lamentation in these words ; s“ Oh ! what a
 “ miserable and woful state was this, that the
 “ sin of one man should destroy and condemn
 “ all men !”—This I mentioned under the first head, to shew, that Adam’s first transgression was charged upon all his seed natural. But now observe the penal consequence hereof, which we have described in the words immediately following ; “ that nothing in the
 “ world might be looked for but only pangs
 “ of death, and *pains of hell*.” Is not this something widely different from the bare loss of immortality ? Can you possibly reconcile our being exposed to the *pains of hell*, with the sole forfeiture of our immortality ? and

soon after we are said not barely to fall from immortality to mortality, or from existence to non-existence, but “from heaven to hell.” A few pages after, Adam is called “a fire-brand of hell, and a bond-slave to the devil.” And afterwards it is added, “neither he, nor any of his, had any right or interest at all in the kingdom of heaven; but were become plain reprobates and cast-aways, being perpetually *damned to the everlasting pains of hell-fire.*”—How shocking is this! and yet it is true; our own church vouches it; and hence we learn, that sinful Adam, and all his sinful progeny, justly deserve to be cast into *hell-fire*. The ninth article attests the same truth; for having described the innate moral defilement of our nature, it immediately adds, “In every person born into this world, it deserves God’s wrath and damnation.” All this shews the judgment of our church, and may abundantly satisfy us, that our original lapse and degeneracy in Adam did not barely entail bodily death or non-entity upon us, but did even render us obnoxious to the torments of hell for ever.

I shall close this head with the following scriptures: Rom. v. 18. *By the offence of one, judgment came upon all men to condemnation.* Whether δι’ ἐνὸς παραπτώματος be translated by *the offence of one*, as in the text, or by *one offence*, as in the margin, the consequence will be the same, namely, that by *once offence of one man*, viz. *Adam*, all men incurred the desert of eternal *condemnation*. 2dly, As the *offence*

fence of one here stands opposed to the *righteousness of one*, viz. Christ, it follows, that as the one is imputed for *justification of life*, so is the other for *condemnation* to everlasting death or misery. So also, ver. 16. *The judgment was by one to condemnation* *.

In the 21st verse the apostle saith, *Sin hath reigned unto death*. And by *sin*, he here means Adam's sinful act, in eating the forbidden fruit, which is by a judicial appointment of God reckoned to all his posterity, and so reigns unto *death*, viz. unto that *death* which is opposed to *eternal life*, mentioned in the next clause, and that is *eternal death*, or hell, which is called *death*, Rom. vi. 23. James i. 15. John viii. 51. This is also stiled the *second death*, Rev. xxi. 8. This death God threatened our first parents with: *In the day that thou eatest thereof, thou shalt surely die*, Gen. ii. 17. where, by *death*, God intended all that the scriptures include in that term, and especially the suffering of endless punishments in another life, which the word *death* signifies in the places above-cited, and which the verb *die* imports, Ezek. xviii. 20. John vi. 50. — xi. 26. Rom. viii. 13. True therefore is that of St. Augustine; when it is asked, with what death God threatened our first parents, if they transgressed his command, and

* The word *Κατακριμα* denotes the eternal sufferings which await the wicked in a future life. In this sense the word is used, Rom. viii. 1. and the verb *Κατακρινωμαι* bears this signification, Mark xvi. 16.

did not continue in their obedience? whether death of the soul, or of the body, or of the whole man, or that which is called the second death? The answer is, All these*.

Rom. viii. 7. *The carnal mind* (and that is the mind of every man by nature) *is enmity against God*. If it had been only an enemy, then possibly it might have been reconciled; but being *enmity* in the abstract, it must be in its own nature irreconcilable to God; and so informs us, that this malevolent principle must be extirpated, and a principle of love to God implanted, before our souls can be holy or happy. Natural men have an *enmity* against the being and sovereignty of God, against his holy nature and his holy law; they hate the gospel of his Son, the doctrines of his grace, and the work of his Spirit upon the heart. This we need not go far to see. And they are so totally ignorant of God, so infinitely distant from him, and so diametrically opposite to him, that this same apostle calls them *Atheists*†, Eph. ii. 12. But what follows? *To be carnally minded, is death*, Rom. viii. 6. *The mind-ing of the flesh*||, is the inherent depravation of our nature, and is a proper expression to denote original sin; therefore we see this phrase is made use of for that purpose in the

* Cum ergo requiritur quam mortem Deus primis hominibus fuerit comminatus, si ab eo mandatum transgredierentur acceptum, nec obedientiam custodirent, utrum animæ, an corporis, an totius hominis, an illam quæ secunda dicitur; respondendum est, omnes. *De Civit. Dei*, lib. xiii. Chap. 12.

† Ἀθεοί,

|| Φρονημα σαρκος.

ninth article of our church : and death here being opposed to *life* and *peace*, must mean eternal death, as I before noted. This text therefore is a full proof that hell is the desert of original sin.

The greatest text is still behind, a text which contains the whole doctrine, and which therefore I reserve to the last ; it is Eph. ii. 3. *Among whom we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others.* The Apostle here reminds the believers at *Ephesus* of their state before their calling and conversion to the faith of Christ ; and he does not think it sufficient to admonish them only of their outward evil conversation, expressed by *fulfilling the desires of the flesh and of the mind*, but he tells them likewise of their original depravation, and thereupon calls them *children of wrath*; which answers to that of Peter, who calls natural men *children of a curse* *. Such are all men in their natural state, as the apostle informs us, by saying, in the first person, *We all were, by nature, children of wrath, even as others.* By *wrath*, the apostle here means God's eternal *wrath* : and since we are here said to be, *by nature, children of wrath*, this implies, that we are *by nature* sinners, for God's *wrath* is due to none but sinners, and for nothing but sin : We are therefore *by nature* sinners : and how can this be any otherwise than by having the sin of Adam

* Κατάρας τέκνα, 1. Pet. ii. 14.

imputed to us, and a defiled nature communicated to us? Upon this account therefore we naturally fall under the curse of God, and deserve to feel his infinite wrath and fiery indignation for ever. So that this text plainly holds forth both the guilt and punishment of original sin.

Now since this place is so clear a proof of our point, we must expect that our adversaries of the Socinian and Pelagian persuasion will do all they can to wrest it out of our hands. Various methods are used to pervert it; and it is with extreme difficulty our opposers evade the force of it. Let us then examine some of their artifices and subterfuges whereby they labour to avoid it. And some there are who by *nature* understand acquired habit, which, say they, is *second nature*, and therefore may not unfitly be called by that name. But, first, though habit and custom are called *second nature*, does it follow that nature is no more than acquired habit or custom? 2dly, This interpretation of the word would make the apostle guilty of tautology. Observe, he had before told them of their actual and habitual sins, in these words, *fulfilling the desires of the flesh and of the mind*; and therefore for him to have mentioned it over again, would have been needless and superfluous. A discerning eye cannot but take notice how gradually the apostle proceeds from speaking of their wicked lives and actions, to lead them to the fountain of all, the original corruption of the heart, ver. 2, 3. 3dly, The scripture uses the word *φύσις*, to signify our birth, Gal. ii. 15. we who are Jews by *nature*, i. e. born such. Again,

gain, Rom. ii. 14. the Gentiles do *by nature* the things contained in the law. Since the word *nature*, in these places, denotes our birth or nativity, why should it not be so understood in the text before us? What reason can possibly be assigned for giving the word another turn, unless it be in the inveterate prejudice of men against the doctrine we are defending?

Again, others labour to confine this text to the Gentile word; but this will be no easy matter, because of the general, yea, universal terms the inspired apostle here makes use of, *we all*, plainly comprehending himself and all mankind, both Jews and Gentiles. To this it is objected, that in the 1, 2, 5, 8, and 11th verses, the divine writer speaks in the second person; and from thence they conclude, that in this third verse there is only an ordinary enallage of persons, the first is put for the second: and when the apostle says *we*, he means *ye*. But that there is no such enallage of persons as is pretended, the following considerations fully demonstrate. First, the apostle designedly includes himself, as is his constant way, when he would humble himself upon a review of his state before conversion, and extol the riches of God's grace in Christ Jesus. Thus Tit. iii. 3. *We ourselves also were sometimes foolish, disobedient.*---And 1 Cor. xv. 9. he calls himself *the least of the apostles, and less than the least of all saints*, Eph. iii. 8. and *the chief of sinners*, 1 Tim. i. 15. Why then should we think the apostle excludes himself in the place under consideration? or rather

ther have we not abundant reason to think he speaks in the first person, on purpose to include himself therein? Secondly, in the first verse of this chapter the apostle speaks in the second person; and *you* hath he quickened, who were *dead in trespasses and sins*; but then, in the fifth verse he says, even when *we were dead in sins*. Here you see is an exchange from the second person to the first: and what account can be given of this, unless the apostle thereby intended to shew that he in his natural state was *dead in sins* as well as they, and so was quickened by the same divine power that quickened them? Thirdly, Please to observe in the three first verses he describes the condition of the Ephesians, and all men by nature; and then to the end of the chapter sets forth the state of grace: in the latter he plainly reckons himself, ver. 4, 5, 10. and this implies, that he was once in the former. Thus we see the cavils of our adversaries are null and void; and this text shews us, that all mankind are originally corrupted; and so long as it remains in the Bible, will be an undeniable testimony of the truth of the doctrine of original sin. This is the sin of which the apostle complains, Rom. vii. 21. *Evil is present with me, it lieth near me* *, it sticks close to me, and I can't be rid of it. This sin cleaves to us, it adheres to our hearts, it sticks as close to us as our skin to our flesh, or our flesh to our bones. This

* Εμοὶ τὸ κακὸν παρ᾽ αἰσίν.

sin is wrapt up in us, it is deeply rooted in our natures, and so strongly fastened to our souls, that nothing but the almighty power of God can disentangle us from it. Of this sin Jeremiah speaks, chap. x. ver. 14. *Every man is brutish in his knowledge.* Of this sin Solomon was deeply convinced, when he cried out, *Surely I am more brutish than any man, and have not the understanding of a man,* Prov. xxx. 2. And if he who was the wisest man made such a complaint, how much more reason have we to bewail our native ignorance and *brutishness*? The late archbishop* seems sensible of this, when he says, “They (*i. e.* “our first parents) by this first transgression, “did not only lose for themselves the image “and favor of God, but withal deprived their “posterity of that blessed estate, Rom. iii. 23. “and plunged them into the contrary, Rom. v. “12. bringing damnation upon themselves and “us all.” And another learned prelate† clearly delivers this doctrine in these words, “This “original sin hath been propagated to us “both by imputation and by real communication. 1st, By imputation of Adam’s particular transgression, in eating the forbidden fruit; for we were legally parties in that covenant which was at first made with him, “therefore cannot but expect to be liable to “the guilt which followed upon the breach “of it, Rom. v. 12. 2dly, By real communication of evil concupiscence and deprava-

• Usher.

† Bishop Wilkins.

“ tion

“ tion of our natures, which was the conse-
 “ quent of the first rebellion : We were all of
 “ us naturally in our first parents, as the
 “ streams in the fountain, or the branches in
 “ the root, and therefore must needs partake
 “ of the same corrupted nature with them,
 “ Job xiv. 4.—xv. 14. This might justly
 “ make us more loathsome and abominable
 “ in God’s eyes, than either toads or vipers,
 “ or any other the most venomous, hurtful
 “ creatures are in ours ; and for this alone he
 “ might justly cut us off and condemn us,
 “ though it were merely for the prevention
 “ of that mischief and enmity against him
 “ which the very principles of our natures
 “ are infected with.” I might say a great deal
 more. We have abundant testimonies on our
 side, both human and divine, but I think I have
 fulfilled my first undertaking. I have largely
 explained the doctrine of original sin, and
 clearly shewed that Adam’s sin is imputed to
 us, that a spiritual contamination of nature is
 inherent in us, and that hereupon we are justly
 liable to God’s eternal wrath. Some men can-
 not bear to hear of this doctrine, because it
 stains all the pride of human glory, and de-
 bases man, that excellent creature, as they
 call him ; yea, this doctrine resembles carnal
 men to brutes and devils, seeing they are na-
 turally tinged with all the sensual inclina-
 tions of the one, and all the malignant quali-
 ties of the other. Hence it is that this doc-
 trine is generally disrelished by the proud phi-
 losopher and the self-righteous moralist. But
 E convicted

convicted sinners feel the truth of it in their hearts. And believe me, that is the best divinity which lays the creature lowest, and exalts Christ highest. None savingly know the Lord Jesus, but those who are in some degree acquainted with the inward corruption of their hearts. If the reader is wounded with an experimental sense of his indwelling pollution and sinfulness, he will gladly hear, and greedily embrace the free salvation of Christ Jesus. But *they that are whole, need not a physician.* They that have no sensible experience of their lost estate by nature, neither see the necessity, nor know the value of a Saviour.

Upon the whole, we may learn, First, to disclaim all pretensions to the merit of heaven. We are sinners by nature as well as by practice, and we deserve nothing but hell. When we have done all we can, our natural righteousness will never merit heaven. Consequently the supererogatory works of the Papists, and the self-righteousness of Socinians, Pelagians and Semi-pelagians, falls to the ground. 'Tis true, proud nature is not willing to acknowledge she deserves hell. It is a very great conviction of the Spirit, when persons are enabled sincerely to make this confession. Many, indeed, formally say, they deserve hell, who do not consider what hell is. Yet none go to heaven, but those who first see they deserve hell; and none are saved but those who own they deserve to be damned. Are you convinced of this? Do you know you deserve hell? Do you seriously acknowledge damnation

tion is your due, if God was to deal with you in strict justice? Happy are they who have this knowledge of themselves and their own demerit. This is the first step to eternal salvation. If therefore God by his Spirit hath shewed you your miserable condition by nature, he will surely shew you his free, rich, sovereign salvation by grace.

Secondly, We cannot but observe, what a parallel there is between our apostacy in Adam, and our restoration by Christ. As, on the one hand, we have sin imputed, sin inherent, and deserve everlasting damnation; so on the other, we have righteousness imputed, righteousness inherent, and are intitled to everlasting salvation. These are both of them great and wonderful mysteries; and they mutually explain and illustrate each other: The greater knowledge you have of the one, the greater knowledge you will have of the other; and the experimental knowledge of both is best. If a man sees himself in the first Adam, without seeing himself in the second, 'tis enough to drive him to despair and distraction, and to make him perfectly miserable. But when a person sees himself in the second Adam, Christ Jesus, it makes his heart rejoice; and such a soul is truly happy, unspeakably happy, eternally happy.

C H A P. II.

OF JUSTIFICATION BY FAITH.

INDEED it would grieve me to speak of the ruin of mankind, without pointing out the way of their recovery. It would be infinitely better for man not to know his disease, than not to know the remedy. Having then, in the foregoing chapter, declared the deplorable state of man by nature, as he lies under the guilt and curse of original sin, I now come to treat of his salvation by Christ Jesus, and to discourse of justification by faith alone. I take unspeakable pleasure and satisfaction in speaking upon this subject, and I could dilate upon this theme for ever. I had a great love for this doctrine long before I felt the power and efficacy of it upon my own heart; but since I have tasted its sweetness and excellency, it is become the life of my soul, the joy of my heart, and the support and comfort of my spirit. My delight and glory is in proclaiming this evangelical truth; and I wish I could hear it preached in all the churches in England. I know, indeed, it is an arduous undertaking for such a stripling as I to attempt to handle this grand and important article of our religion. I know my own weakness;

ness, and trust in the Lord for strength; I depend upon his assistance; through his grace strengthening me, I can do all things. And that I may set this doctrine before the reader in the clearest light I can, I choose to state it in the five following propositions, each of which (if God enables me) I will undertake to make good from the Homilies and Articles of the Church of England :

- I. Men can do no good works acceptable to God before faith and justification.
- II. Justifying faith is the gift of God.
- III. Justification is by faith only.
- IV. Works have *no part* in our justification.
- V. Good works follow after justification, and are the fruits of justifying faith.

I. I am first to shew, that men can do no good works acceptable to God before faith and justification. And this is more than once asserted in the Homily of Good works, where we meet with this passage, “ Faith giveth
 “ life to the soul, and they be as much dead
 “ to God that lack faith, as they be to the
 “ world whose bodies lack souls. Without
 “ faith, all that is done of us is but *dead be-*
 “ *fore* God, although the work seem never
 “ so gay and glorious before men; even as
 “ the picture graven or painted, is but a dead
 “ representation of the thing itself, and is
 “ without life or any manner of moving; so
 “ be the works of all unfaithful persons—
 “ They be but the *shadows* and *shews* of
 “ lively

“lively and good things, and not good and
 “lively things indeed—Without faith, no
 “work is good before God.” These words
 are clear, and need no commentary to explain
 them. All works without faith, are here
 said to be *dead*, just as a picture is but a dead
 representation of the original. The same
 doctrine is afterwards confirmed and exempli-
 fied by the following instance, “If a heathen
 “man cloath the naked, feed the hungry,
 “and do such other like works; yet because
 “he doeth them not in faith, for the honour
 “and love of God, they be but *dead*, vain
 “and fruitless works to him.”—Again, it is
 said in the same Homily, “Faith of itself is
 “full of good works, and nothing is good
 “without faith. And for a similitude he
 “[Augustine] faith, that they which glitter
 “and shine in good works without faith in
 “God, be like *dead* men which have goodly
 “and precious tombs, and yet it availeth
 “them nothing—He that doth good deeds,
 “yet without faith he hath no life.” Per-
 sons may be outwardly moral and virtuous,
 they may appear very good and righteous,
 and yet have no living faith in the Lord Jesus.
 This is a common case. Men abound in
 works seemingly good, when yet they them-
 selves are infidels in their hearts. Hence all
 their good works, for want of faith in the
 blood of Christ, are *dead* before God, and
 will no more profit their souls than gilded
 sepulchres profit dead bodies.

The

The Thirteenth Article is much to our purpose; it runs thus:

XIII. *Of Works before Justification.*

“ Works done before the grace of Christ,
 “ and the inspiration of his Spirit, are not
 “ pleasant to God, forasmuch as they spring
 “ not of faith in Jesus Christ, neither do
 “ they make men *meet to receive grace*, or
 “ (as the school authors say) deserve grace
 “ of congruity; yea rather, for that they are
 “ not done as God hath willed and commanded
 “ them to be done, we doubt not but they
 “ have the *nature* of sin.” We see here what
 estimate our church makes of works done be-
 fore faith and justification: They have not
 only the form or appearance, but even the
 very *nature* of sin. “ All the works of *un-*
 “ *believers* and *natural* men (faith bishop
 “ Sanderfon) are not only stained with sin
 “ (for so are the best works of the faithful
 “ too), but also are *really* and *truly* sins *.”
 Hence the popish doctrine of grace of con-
 gruity, or men’s making themselves *meet to*
receive grace, is justly condemned. Indeed
 I could wish none but Papists held the said
 doctrine. But, alas! there is popery enough
 without going to Rome for it. Yet I would
 observe, this article, which condemns the
 grace of congruity of the Papists, does equally
 condemn the preparatory conditions of the

* Sixth Sermon *ad Populum*.

Socinians and Remonstrants. What a folly is it to talk of, or to suppose in *fallen* man, conditions previous to his justification? They who talk at this rate, know not what they say, nor whereof they affirm. In a natural man there is no *meetness*, but a *meetness* to sin, and a *meetness* to be damned. They who know themselves, know this. And there are no conditions pre-requisite to justification, but what God by his Spirit is pleased to work in men's hearts. None are *meet* to receive grace, till God makes them so. None are *meet* to obey the gospel, till God implants in their souls a principle of faith and evangelical obedience. Before this is done, there is no *meetness* in the creature, no disposition to any thing spiritually good; neither are any of our works acceptable and well-pleasing in the sight of Almighty God. This is the doctrine of the Church of England, and they are all dissenters from her articles and homilies that assert the contrary.

And as this doctrine is agreeable to the constitution of our church, so is it exactly consonant with the Holy Scriptures. Thus saith Solomon, Prov. xv. 8. *The sacrifice of the wicked is an abomination to the Lord.* All unbelievers are wicked persons; how sober and upright soever their lives may be, their hearts are wicked and impious. And while they are in this state, all their *sacrifices*, i. e. their religious performances, are not barely unacceptable, but abominable, yea an *abomination* (in the abstract) *unto the Lord.* The same

same thing is again asserted, chap. xxi. ver. 27. which plainly shews us the judgment of Solomon in this matter. And hence we learn, that all the works of those who have no saving faith in Christ are odious and abhorred of Almighty God. We may observe, *sacrifice* is here oppose to *prayer* in the next clause; for when the Jews offered *sacrifice*, they generally joined *prayer* with it. This text therefore teaches us, that both the *prayers* and the *sacrifices* of the *wicked* are equally displeasing in the sight of God. Some make an ill use of this text, and from hence take occasion to omit *prayer*; for say they, the *prayer of the wicked is an abomination to the Lord*, and therefore we think it better not to pray at all. Thus the devil deludes them. Such persons ought to consider, First, It is not the design of the inspired writer to deter men from *prayer*, but only to warn them against *praying* with their hearts full of impenitency and infidelity. The use therefore we are to make of this text, is not to omit praying at all, but to approach the Lord in an acceptable manner; which we can do no otherwise, than by drawing near to the throne of his grace through faith in his dear Son, and *lifting up of holy hands* in prayer *without wrath and doubting*. 1 Tim. ii. 8. Secondly, the *omission of prayer* is a sin of itself, and in its own nature; whereas the *prayer of the wicked* is not a sin in itself, but in respect of the form or manner of performing it, viz. because evangelical faith is wanting. Although therefore the *prayer of the wicked* is an

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an *abomination* to the Lord, yet their *omission of prayer* is a much greater *abomination*. The wicked then had much better pray as well as they can, than not pray at all. Thirdly, It is true indeed, if men pray against sin in general, any one sin in particular, and yet indulge themselves in the wilful and habitual practice of it; what hypocrisy is all this! To be sure such prayers must be very loathsome and detestable in the eyes of the Almighty: but then if persons are awakened to a sense of their wickedness, if they groan under the burthen of it, and desire to be delivered from it, will you say, that their *prayers* are an *abomination* to the Lord? This can never be; else what is the meaning of that promise in Isaiah, *Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* This shews how groundless this cavil is. And the truth of all is, men are willing to omit prayer, and so the devil and their own wicked hearts furnish them with many pleas and pretences to excuse themselves.

Our Saviour delivers this doctrine, John xiv. 6. *No man cometh unto the Father but by me.* Our persons and our performances are both accepted of God upon the same foundation; but our persons are not accepted without faith in Christ, neither therefore are our performances. This text then is a plain proof,
that

that none of our good works are pleasing to God, till we have faith in his Son Christ Jesus our Lord.

The apostle Paul, in many places, asserts this truth. Thus Rom. viii. 8. *So then they that are in the flesh cannot please God.* Flesh here denotes the same as the *minding of the flesh*, ver. 6. i. e. the unregenerate state of man. All who are in this state *cannot please God*, and the reason is, because they have no faith in the Mediator; for, as St. John saith, *Whosoever believeth that Jesus is the Christ, is born of God*, 1 John v. 1. So on the contrary, those who are not born of God do not believe. Therefore unregenerate and unbelievers, are terms convertible; and therefore of these latter, as well as the former, the apostle affirms, that they *cannot please God*; he does not say, they cannot so easily, they cannot so exactly, they cannot so perfectly; but he speaks simply and absolutely, they *cannot*; to let us know *they cannot please* him in any measure or degree. Let them do what they will or can, still so long as unbelief is in their hearts, this poisons all their services, and makes their best works unacceptable and offensive to Almighty God.

So again chap. xiv, ver. 23. *Whatsoever is not of faith is sin.* Whatsoever work or action does not spring *out of faith* *, as the fruit out of the tree, is *sin*, and so consequently must be displeasing to our heavenly Father.

* Ex Hiero.

It is true, the holy apostle delivers this sentence particularly, concerning eating divers or all kinds of meats, which some weak christians lately converted from Judaism scrupled: the divine teacher therefore here admonishes such scrupulous persons to abstain, informing them, that since they questioned the lawfulness of it, it would be *sin* in them to eat; although to others, who had no doubt or scruple concerning it, it would be no *sin* at all, ver. 2—23. But then we are also to observe, that the apostle lays this down as a general maxim in christian divinity, and accordingly we are to take it in a large sense; and so it teacheth us, that all our good works without faith are nothing worth; they are sinful, yea, *sin* itself, saith the apostle. And I remember the Church of England in one her Homilies * makes this use and application of this text.

The same infallible Author speaks the same language, Heb. xi. 6. But *without faith it is impossible to please him*, viz. God. The apostle, in the words foregoing, had testified that *Enoch pleased God*; whence it inevitably follows, that he must have been a believer in Christ, for *without faith in him it is absolutely impossible to please God*. And as Enoch could not please God without faith, so neither can any other person. This therefore is universally true, that none of our services, how specious or perfect soever they may seem, can

* Of Good Works.

please God, if they are not done in the faith of Christ. And thus I think I have said enough to prove and establish my first proposition. This and the forementioned texts evidently declare, that no good works, acceptable to God, can possibly be done by us, before we believe in the Saviour, and are justified.

From what has been said, we infer,

- I. The necessity of faith in the Redeemer.
- II. The utter impossibility of justification by works.

I. How necessary is faith in the Redeemer? Neither our persons nor our services are accepted of God without it. How earnestly then should we seek after this grace? How unwearied should we be in the pursuit of it? All the good works you do are displeasing to God, unless they spring from a living principle of faith in Christ Jesus our Lord. Never therefore give any rest to your soul till you find this gracious principle wrought in you. Cry day and night to God to implant it in your heart. It is faith in Christ which recommends both our persons and our performances to the acceptance of our heavenly Father, and without this neither the works of heathen philosophers nor christian professors are well-pleasing in his eye. Gentiles, Jews and Christians, stand upon the same foundation in this respect; they all equally stand in need of, and are equally beholden to the merits of Christ

Christ to interest them in the divine favour. Are you therefore professed christians? still I must press and exhort and beseech you to believe in the Lord Jesus Christ, or else you cannot be saved. You may be ready to think with yourselves, Do not christians believe in Christ? How else are they christians? And in what an extravagant way doth this man talk, when he exhorts christians to believe in Christ? If he exhorted heathens to believe in Christ, we should not so much wonder at it; but to exhort christians to believe in Christ, seems to us quite needless and superfluous, yea, inconsistent and contradictory. This is a common objection; and it is true indeed, if persons do not believe in Christ, they are no christians; But then how many pass for christians who have no vital faith in the blood of Christ, yea, perhaps maliciously oppose the doctrine of true evangelical faith, and ridicule all christian experience? Alas! all are not Israel that are of Israel. All are not christians that take to themselves the name and profession of christianity. Many (it is to be feared) call themselves christians, who yet know no more of saving faith in Christ than Jews, Turks, Papists or Pagans. Indeed it is an easy matter for men to say they believe in Christ, but then it is not so soon done as said. Let me exhort thee therefore, dear reader, to enquire how it is with thy own soul. Thou mayest have heard of Jesus Christ with *the hearing of the ear*, but hath
the

the eye * of thy faith *seen him*? Hast thou beheld his fulness and all-sufficiency? Hast thou had a view of his incomparable excellency? Hast thou felt in thy heart the absolute necessity of just such a Saviour as he is? If thou hast not, assure thyself that thou art yet in sin and unbelief, and hast no saving acquaintance with the dear Immanuel. I now therefore call upon all christians: I command you all, in the name of the Lord Jesus Christ, *Examine yourselves whether ye be in the faith*, 2 Cor. xiii. 5.

But how stands the case; if persons are not only nominally but really believers in Christ? Is it reasonable and expedient to exhort such to believe in his name? What think you? Is it advisable to follow our Saviour's example, or is it not? If it is, observe what he says to his disciples, John xiv. 1. *Ye believe in God, believe also in me.* Our Lord's disciples were believers at this time, and yet you see he exhorts them to believe in him, which shews that it is highly, yea, infinitely reasonable to call upon believers to believe in Christ. And what think you of the Ephesians and Thessalonians, to whom St. Paul directed three of his epistles? I presume you will allow they were christians; and yet you may observe the sacred writer exhorts the former to take *the shield of faith*, and the latter to put on *the breast-plate of faith* †. The evangelist John puts this matter beyond doubt, 1 John v. 13. *These things have I written unto you,*

* Job. xlii. 5. † Eph. vi. 16. 1 Thess. v. 8.

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that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. The holy apostle here doth not write to heathens, but to christians; he doth not write to unbelievers, but to *believers*; and for what purpose? Why, the inspired author himself tells us, that they may *believe on the name of the Son of God*. All this shews, that it is necessary to exhort not only heathens and infidels, but even christians, to *believe in Christ*. The reason of this is easily assigned; for faith is a progressive grace, and (if it is of a right sort) is continually upon the increase, and makes perpetual advances towards the maturity of a full assurance. All who are true believers find the use and influence of such exhortations, to strengthen and perfect their faith; they cannot rest in their present attainments, but are continually pursuing after greater measures of this heavenly grace. Let us all then forget the things that are behind, and reach forth unto those that are before, if *we may apprehend that for which we are apprehended of Christ Jesus*, Phil. iii. 12, 13.

II. From hence we infer the impossibility of justification by works. This is plain and obvious; for if we can do no good works acceptable to God before our justification, how then can we be justified by our works? This is utterly impossible. If we were to be justified by our good works, they must of necessity precede

precede our justification, which they do not, and consequently they are not justified by them. My late lord of St. Asaph plainly saw the force of this way of arguing, and therefore in his Private Thoughts he bears a noble testimony on our side. “ It is a matter
 “ of admiration to me, how any one that
 “ pretends to the use of his reason, can ima-
 “ gine that he can be accepted before God
 “ for what comes from himself. For how
 “ is it possible that I should be justified by
 “ good works, when I can do no good works
 “ at all before I be first justified? My works
 “ cannot be accepted as good before my per-
 “ son be so; nor can my person be accepted
 “ of God till ingrafted into Christ, before
 “ which ingrafting into the true vine it
 “ is impossible I should bring forth good
 “ fruit; for *the plowing of the wicked is sin*,
 “ says Solomon; yea, *the sacrifices of the*
 “ *wicked are an abomination to the Lord*,
 “ Prov. xxi. 4.—xv. 8.” Thus speaks this
 judicious writer, this phoenix of the British
 divines, as he is called; and he hath the
 scriptures, and the XIIIth Article of the
 Church of England, to countenance him
 herein, as I have before shewed.

And if the above argumentation be allowed,
 then who sees not that this is a previous
 proof of our third and fourth propositions?
 And truly I know no possible way of evading
 the force of this, unless our adversaries have
 recourse to that variety of justifications which
 they have invented, which is an artifice they

frequently make use of just to blind their own eyes and to obscure divine truths. Accordingly you will often observe them making a distinction between the justification of heathens and the justification of christians, between justification at baptism, or at the time of believing, and justification at the day of judgment. But what mean these groundless distinctions? Have they any foundation in scripture? First, The scripture mentions but one way of justification both for heathens and christians, and that is by faith, *seeing it is one God who shall justify the circumcision by faith, and uncircumcision through faith*, Rom. iii. 30. Secondly, The scripture speaks of but one time of justification, and that is when persons believe in Christ; so Acts xiii. 39. *And every believer in him is justified* *. And our Saviour saith, *He that believeth on me hath everlasting life* †. Which shews that when souls believe in Jesus, they are instantly and forthwith justified. We see then that justification is a privilege conferred on believers while they are in this present world. As to justification at the day of judgment, it is nothing else but God's solemn declaration and open acceptance of those whom he hath in this life justified. God will then accept none who were not justified before they departed hence. Of this declarative justification, saith our Lord, *I will confess*, i. e. publicly own

* Καὶ ἐν τούτῳ παρὶς ὁ πιστεύων δικαιώται.

† ἔχει (*in the present Tense*).

and approve of those who *have confessed me before men.*—Then shall the righteous shine forth as the sun in the kingdom of their Father, Matt. x. 32.—xiii. 43.

II. Justifying faith is the gift of God. This proposition contains two particulars. Accordingly in explaining it, we shall, First, Enquire what faith is. Secondly, We shall shew that it is the gift of God.

First, What is faith? And the shortest and withal the surest way to know this, is to consult the holy scriptures. There we are informed, that *Faith is the subject of things hoped for, the evidence of things not seen.* This is a general description of faith. Faith is here described by two of its essential parts or properties. First, It is *the substance of things hoped for.*—Faith is the foundation of hope. We must believe the truth of a promise before we can hope for its accomplishment. Hope therefore immediately follows faith. Faith and hope are nearly related. Faith brings near to us those things which are the objects of our hope; it gives us a present possession and enjoyment of them, and gives them a present being and *subsistence* in us, and is therefore fitly and properly called the *substance of things hoped for.* The Greek word * is sometimes † translated *confidence*, as signifying that full assurance which faith gives us of our obtaining the full fruition of those

* ΠΡΟΣΑΡΙΣ.

† 2 Cor. ix. 4. Heb. iii. 14.

things for which we hope, and which we partly possess at present. Secondly, Faith is *the evidence of things not seen*. It gives us a view of the invisible glories of another world. It is a spiritual optic, whereby we discern those things which are concealed from the eyes of our body, and which are unseen by the eye of natural reason. Faith is the *evidence* or *demonstration* || of these things; it so illuminates and magnifies them, and gives us such a near prospect of them, and such a clear insight into them, as leaves no doubt upon our minds of their truth and reality. This is an account of faith at large, and comprises in it as well an historical assent to revealed truths, as a saving acquaintance with Jesus the Mediator.

But then justifying faith, or faith as it especially refers to Christ, and hath his merits and righteousness for its object, is variously expressed and represented in holy scripture. Sometimes this faith is signified by *coming* to Christ. So saith our blessed Lord; *Come unto me all ye that labour.*—And *he that cometh to me shall never hunger, and he that believeth on me shall never thirst*, John vi. 35. The latter clause explains the former, and lets us know that *coming* to Christ is as much as *believing* in him. Sinners, by nature, are at an infinite distance from God: they have lost all communion with him, and are become entire strangers to him. *We all like sheep have*

gone astray,—but by faith we return unto Jesus the Shepherd and Bishop of our souls.—And by him we have access by one Spirit unto God the Father. Isa. liii. 6. 1 Pet. ii. 25. Eph. ii. 18.

Saving faith is sometimes meant by *leaning* upon Christ. The church is said to come up from the wilderness *leaning upon her Beloved*, Cant. viii. 5. *Leaning* implies our own weakness and inability. A person *leans* upon a staff or pillar when he is weak, just ready to faint, and unable to support himself. In like manner when a sinner feels his own weakness, when he is oppressed with the unsupportable weight of sin, and finds himself just ready to sink under it, then he *leans* upon Christ, is supported by him, and derives spiritual strength and refreshment from him.

Sometimes the word *rest* is made use of to denote living faith in Christ. *Rest in the Lord*, saith the psalmist, Psalm xxxvii. 7. and our Saviour promises to give *rest* to those who come unto him, Matt. xi. 28. As the weary mariner finds *rest* in the haven, or as the weary traveller *rests* when he gets home, so the weary sinner hath *rest* for his soul when he believes in Christ.

Sometimes this faith is intended by *staying*. Thus God commands those *who walk in darkness, to trust in the Name of the Lord, and stay upon their God*, Isa. l. 10. And the remnant of Israel are described as *staying upon the Lord, the Holy One of Israel in truth*, Isa. x. 20. So again, chap. xxvi. ver. 3. *Thou*

wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. This text teacheth us, that *staying* is equivalent to *trusting*, i. e. believing. Man in this world is like a ship at sea. An unbeliever is like a ship, in a tempestuous ocean, without ballast or anchor. A believer is a ship at stays: faith is the cable, and Christ is the *anchor sure and stedfast*, Heb. vi. 19. And although winds blow hard and billows run high, yet they shall never be able to drive him from his anchor, nor sink him in the sea of perdition.

In some places of scripture, the word *roll* expresseth that act of faith which is justifying. *He trusted in the Lord*, saith David, Psalm xxii. 8. or, as it is in the margin *, *He rolled himself on the Lord*. So also Psalm xxxvii. 5. - *Commit thy way unto the Lord*. Or, according to the Hebrew, *Roll thy way on the Lord*. *Rolling on the Lord*, is believing or trusting in him; and since the scripture uses this expression, we cannot doubt of the significancy and propriety of it. And if *rolling on the Lord*, i. e. *rolling on God the Father*, be a proper expression, why not *rolling on God the Son*? Many pious divines therefore have made use of the phrase, *rolling on Christ*, to denote saving faith in him. And those who are experimentally acquainted with Christ, know the fitness and suitableness of this expression to specify their reliance upon Christ, to describe their casting their souls

entirely upon him, and intrusting the whole affair of their salvation in his hand. Notwithstanding this, some persons cannot bear this way of speaking, they look upon it as no better than cant and enthusiasm, and ridicule and deride all who make use of it. But men will speak evil of things they know not. Hereby they shew their ignorance, both of the scriptures, and also of the power of God. Thus the infidels in David's time reproached him, Psalm xxii. 8. and thus the scribes and elders mocked and reviled our Saviour, Matt. xxvii. 43. so that we see ancient and modern scoffers agree. The mockers of our day symbolize with the mockers of old, they go hand in hand, they use the very same taunts and jeers, and discover the same infidelity and depravity of heart. If Christ himself was thus derided, why should his followers expect any better treatment? Is the servant above his master? or the disciple above his Lord? If therefore they have thus hated and maligned the master of the house, how much more those of his household? If they shot out sharp arrows, even bitter words, at the Lord Jesus himself, how can you expect to escape them? Or why should you think much of bearing those *cruel mockings* which Christ Jesus endured before you, and for your sake? and with respect to the adversaries, they perhaps may think they only laugh at a few cant-terms and odd expressions of some poor, silly, whimsical enthusiasts: but this is bad enough, seeing these terms and expressions are found in scripture,

as I have before shewed. But the whole truth of the matter is, these prophane scoffers do not ridicule words and phrases only, but they deride and banter the things signified thereby; and therefore they are highly criminal, and (if they repent not) will bring upon themselves swift destruction.

Receiving Christ is another scriptural denotation of saving faith. Thus John i. 12. *But as many as received him; to them gave he power to become the sons of God, even to them that believe in his name:* So that we see receiving Christ is believing in him; therefore faith the apostle Col. ii. 6. *as ye have received the Lord Jesus.*—Hence we hear of *laying hold upon the hope set before us*, Heb. vi. 18. and of *holding fast that which we have received*, Rev. iii. 3. All which signifies our reception of Christ. This reception of Christ is the life of faith. Thereby a soul applies and appropriates the Lord Christ to himself, and can with Thomas, call him *my Lord and my God*, or say with the apostle Paul, *he loved me and gave himself for me*. A true believer receives Christ, and possesses him as his own right and property. Possession is the foundation of all happiness. Possession sweetens all blessings to us, whether temporal or eternal. When a worldling takes a survey of large tracts of ground, when he sees great sums of money, or casts his eyes on fine bays of building, if he can say, All this is mine, how is his carnal heart delighted! and with what sensible pleasure is his earthly mind affected! It is just so
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in spiritual things. When a soul, by the eye of faith, sees the unfearchable riches of Christ, when he hath the heavenly Canaan laid before him as in a map; and when he beholds a building of God eternal in the heavens, if he can say (and say upon sure grounds) all this is mine; how wonderfully is the soul transported! and what solid joy does a christian feel at such a time! It is the possession of these things that endears them unto him, and they give him infinitely greater happiness and satisfaction, than all the pleasures and profits of this world could possibly afford.

Thus I have given you the scriptural account of faith; and this I hope will satisfy you: If it will not, I know not what will. You perhaps may be for a faith of a more mathematical exactness, you may desire a more logical definition of this grace. But beware (I beseech you) lest you mistake the shadow for the substance, and rest in the definition, instead of the thing itself. You may turn over volumes of theological writings, and you will find different divines give different definitions of faith, and every one thinks his own the best. God is not confined to rules of logic. He does not delight to entertain us with philosophical definitions. He is infinitely above all. And he gives descriptions of things according to his infinite wisdom. Whatsoever right conceptions we have of justifying faith, we must borrow from his holy word: And there we find this grace described by *coming* to,

to, *receiving of, leaning, resting, staying* and rolling upon Christ.

After all, a person will best know what faith is, when he is possessed of it. You may give a man born blind as many definitions of light as you please, yet he will never know what light is, till his eyes are opened, and he sees it. Just so you may give an unbeliever as many descriptions of faith as you please or can, yet he will never know what faith is, till he hath it in his heart. Doth any one therefore enquire what faith is? Let him believe on the Lord Jesus Christ, and then he will know what faith is, and never till then. The experience of the thing best informs us of the nature of it. If the reader hath not yet had this experience, I come now to tell him how and where he may attain it; for,

Secondly, Faith is the gift of God. This was the second thing to be proved. And this is clearly demonstrated from the Homilies and Liturgies of the Church of England.

The Homily on Prayer directs us, “First
“ of all to crave such things as properly be-
“ long to our salvation, as the gift of repen-
“ tance, the *gift of faith*.”

The Homily on the Misery of Man tells us, “We have neither *faith*, charity, hope,
“ patience, chastity, nor any thing else that
“ good is, but of God, and therefore these
“ virtues be called there (viz. Gal. v.) *the*
“ *fruits of the Holy Ghost*, and not the fruits
of man.” According to this, *faith* is not the
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produce of man's free-will, or natural power, but the *fruit and produce of the Holy Ghost*. And this is rightly reduced from the misery of man in his lapsed estate; for as a natural man hath not in himself love to God, humility, purity of heart, or any other grace, so neither hath he the grace of faith. And all the allegations from scripture or reason, that prove man is destitute of any other christian grace or virtue, will equally prove that he is destitute of this also.

Accordingly in the Homily of the Salvation of Mankind we are told, that "three things must go together in our justification—and the third is a *true and lively faith* in the merits of Jesus Christ, which yet is not ours, but by God's *working in us*." If our faith is such as we work in ourselves, and not such as God by his Spirit *works in us*; then ours is not a *true and lively*, but a false and dead faith. Some allow that faith is the gift of God, but then by faith they mean the objects of faith, viz. Christ, the scriptures and all divine revelation. But this passage speaks of a faith of God's *working in us*, which you see is not so properly applicable to the objects of faith, as to the grace or principle of faith in the heart.

The Homily for Rogation-week exhorts to "hear what is testified first of *the gift of faith*, the first entry into a christian life, without which no man can please God." In the margin Eph. ii. 8. is referred to, which we shall have occasion to consider afterwards.

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The Liturgy is full of this doctrine. In one collect * it is said, “Almighty and everlasting God, *give* unto us the *increase of faith*, hope and charity, &c.” If the *increase of faith* be God’s *gift*, then so is the first seed and principle thereof for the same reason. Accordingly we find the Church returning thanks to God in this manner; “We give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and *faith* in thee †:” And it would be endless to mention all the passages in the Liturgy to this purpose. I only just take notice, that as *faith*, so likewise *repentance* is the gift of God. The Homily on Repentance says, “He (Christ) was exalted to *give repentance* and remission of sins unto Israel.”—“We must beware and take heed that we do in no wise think in our hearts, imagine, or believe that we are able to *repent* aright, or to turn effectually unto the Lord by our own might and strength.”—“To *repent* is a good *gift* of God.”—And in the Liturgy, “That it may please thee to *give* us true *repentance*.” This is agreeable to scripture ‡: And this may serve to correct the error of those who tell men repentance is in their own power, and they may repent when they will.

But to return. The scriptures are clear in this point. Our Saviour saith to Peter, Matt.

* Fourteenth Sunday after Trinity.

† Office of Baptism.

‡ Acts 7. 31. xi. 17. 2 Tim. ii. 25, &c. &c.

xvi. 17. *Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* Peter is pronounced *blessed*, because he had not a human but a divine faith wrought in his soul; not *flesh and blood*; i. e. neither his own reason and natural understanding, nor yet the instruction or argumentation of others; but the *Father* only revealed it unto him, that *Christ was the Son of the living God*, ver. 16. We are not to look upon this as an extraordinary revelation. This revelation is common to all true christians; and unless the same *heavenly* power reveals Christ in our hearts, we shall never believe to any saving purpose. And God works this grace of faith in his children by the influence of the Holy Ghost, who is therefore called *the Spirit of faith*, 2 Cor. iv. 13. Agreeable to which the apostle Paul tells us, that no man can say *Jesus is the Lord but by the Holy Ghost*, 1 Cor. xii. 3. which shews that the eternal Spirit is the efficient of justifying faith.

In John vi. 44. our Saviour declares the utter inability of man to believe of himself; *No man can come unto me, except the Father which hath sent me draw him.*—And therefore in the next verse he very seasonably adds, *Every man therefore that hath heard and hath learned of the Father, cometh unto me*, i. e. *believeth in me*. They, and they only, who are drawn of the Father, who *hear and learn* of him, believe in Christ. Our Lord therefore calls faith *the work of God*, ver. 29. and
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the apostle Paul styles it *the faith of the operation of God*, Col. ii. 12. Hence we are said to *believe according to the working of his mighty power*, Eph. i. 19. The same power that *raised Christ from the dead*, ver. 20.

St. Paul in enumerating the gifts of the Spirit, 1 Cor. xii. 9. *faith*, *To another faith by the same Spirit*; where by *faith* some understand a power to work miracles: But first, there is no necessity of taking *faith* here in this sense; because *working of miracles* is mentioned just after: Secondly, If a *faith* that would enable us to work outward miracles be the gift of God, much more is justifying *faith*; for that faith which justifies the soul is as great, if not greater energy than which would qualify us to work miraculous cures on the bodies of men.

John the Baptist informs us, that *a man can receive nothing, except it be given him from above*, John iii. 27. And the apostle James preaches the same doctrine; *every good and perfect gift is from above*, chap. i. ver. 17. Faith is a *good and perfect gift*, and therefore that is from above. And can a man *receive nothing, except it be given him from above*? How then shall he *receive faith*, unless he have it from thence? To this we may adjoin the testimony of the apostle Paul, Phil. i. 29. *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake*. The apostle in the foregoing verse is encouraging the Philippians under trials and afflictions, and he seasonably reminds

minds them of God's having *given* them faith; which is designed to direct them to look to the same God who *gave* them this belief, for the preservation and consummation of it. The same infallible divine faith to the Ephesians, *By grace ye are saved through faith; and that not of yourselves, it is the gift of God*, Eph. ii. 8. In inculcating the doctrine of salvation *by grace*, he asserts it to be *by faith*, as the instrumental means thereof: Now, lest the Ephesians should surmise they had this *faith* in or from themselves, he informs them it is the *gift of God*, that so he may cut off all occasion of boasting. Indeed it is this doctrine only that excludes all boasting; for if we could believe of ourselves, we should have whereof to glory: but since we cannot believe of ourselves, the creature is humbled; and since we are obliged to come to God, and receive the *gift of faith gratis* at his hands, we must (if we will glory) glory only in the free grace of God in Christ Jesus our Lord.

And here I might appeal to experience; for what mean those complaints of unbelief which we hear from awakened souls? Do they not shew that it is not in man's natural will or power to believe? Yea, do not convicted sinners feel in their hearts that they cannot believe? I ask you therefore, are you a believer in Christ? If you are, I refer you no further than to your own experience, to convince you that faith is the gift of God. Do you not remember the time when you did

did not believe? Do you not remember the time when you could not believe? Do you not remember the time when God first gave the gift of faith to your disquieted soul?

The main question therefore is, Have you received the gift of faith? Are you a believer in Christ? Do not deceive yourself. Do not think yourself a christian before you are so. You may repeat all the articles of your creed, you may believe the scriptures and all the truths therein contained; you may be a member of an orthodox church, where sound doctrine is preached, and the sacraments are duly administered; you may practise the ceremonies of religion, and yield an external obedience to the moral precepts of the gospel, and yet have no living faith in your heart. All this you may do, yea, and as much more, and all the while be only an almost christian. Thus far and a great deal further an infidel may go. Let me seriously ask you then, have you *a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ?* This is the description our Church * gives of faith; and if you have not this faith in you, if you do not find a *sure trust* in God, a firm *confidence* in Christ, I fear you have but little if any faith at all. Search therefore into your heart, examine narrowly into yourself; never be satisfied till you know the truth of your state: See whether you are a believer or an unbeliever. If you

* Homily of Salvation.

are an unbeliever, I do not flatter you, I tell you your doom at once, or rather Christ himself tells it you, Mark xvi. 16. *He that believeth not, shall be damned.* You may think this hard, and be ready to cry out, “Is not
 “ this cruel? you have before told us it is
 “ not in the power of man to believe, and
 “ now you assert that man is *damned* for not
 “ believing. What is man *damned* for not
 “ doing that which he hath no power to do?”
 I answer, though a man hath not a natural power to believe, let him go to God and ask faith, and God will give it him. Instead therefore of disputing about your inability to believe, instead of inventing pleas and excuses to skreen you in unbelief, come to God fully convinced of your own impotency, and God will give you the gift of saving faith. Otherwise you are inexcusable, and your damnation is just. But, reader, may I hope better things of you? Have you received this gift? Hath God given you to believe in the name of his eternal and only begotten Son? Then with how many *Cords of love* hath the Lord encompassed your soul? and how many obligations of gratitude, obedience, and joyfulness are incumbent upon you? Therefore,

First, Give God all the glory. Look back and see how lately you were dead in sin, and buried in unbelief. Then you groaned by reason of the infidelity of your heart, and you could no more believe than you could remove the mountains. How comes it to pass, that you now believe? Whence is it that the scene

is thus changed? Whence is it that your state is so much bettered? Who wrought this heavenly alteration in you? Hath not the Lord himself done this marvellous thing? Hath not his own right-hand and his holy arm gotten himself the victory? Therefore *not unto us, O Lord, not unto us, but unto thy Name give we glory.* And if God hath given you this gift, he hath made you an infinitely greater present, than if he had given you all the riches of India, or all the treasures of Egypt. The gifts of nature and providence may fail, or be taken from you; but the gift of faith shall never be taken from you. It is an immortal seed that knows no decay: it is a permanent principle that endures for ever. Therefore bless God who gave it you, love him, thank him, praise him, delight in him, and rejoice before him continually. And praise and bless the Son equally with the Father. Although this faith is a free gift to you, yet it cost Jesus Christ dear; he shed his own heart's blood to purchase it for you. When he ascended up on high, *he led captivity captive, and received gifts for men*, and amongst the rest the gift of faith. This he distributes to his people; and if you have it, he gave it you. Christ by his blood bought it for you. Christ by his Spirit wrought it in you. Therefore be sure praise Jesus Christ and his Spirit for ever.

Secondly, Praise God with your life, as well as your lip: Live to his praise. Evidence your faith by your good works. Faith is a very
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prolific grace; and if it is deeply rooted in your heart, it will produce obedience in your life. *Faith without works is dead.* If you do no good works, you are no christian; but if you produce evil works, what are you then? You are a disgrace to your religion, you are worse than a heathen. What signifies professing christianity, while you walk as the Gentiles, which know not God? Or why do you pretend to be a believer in Christ, while you live in sin? Your practice gives the lie to your profession; and if you go on thus, you will in the end receive everlasting damnation. Either make no profession, or else live up to it. The former of these I would have you by no means embrace. All that remains therefore is, to evince the truth and sincerity of your profession, by the purity of your heart, and the piety of your conversation.

Thirdly, Look to God for the increase of Faith. The greatest christian will yet find something wanting. The strongest believer, if he is sensible of his remaining unbelief, will feel the need of perpetual additions to his faith. None can say I am perfect in myself, and want no more. Now we have no more power to increase our faith, than to work it in ourselves at first. We must be beholden to the same God, who gave us the first grace, to give us all future accessions and augmentations thereof. Do you therefore complain that your faith is weak? Do you find a great deal of unbelief, and but little, very little faith in you? Is your faith as small as a grain

of mustard seed? Is your faith like a spark covered with ashes, scarcely discernible? Then let your continual cry be, *Lord, increase my faith; Lord, I believe, help my unbelief.* And assure yourself, that the same God who hath given you the first degree of faith, will give all other degrees necessary to salvation. What he hath already given you, is only an earnest of more. And,

Lastly, Faith will soon be turned into sight. Now we know but in part, but when that which is perfect is come, then that which is in part shall be done away. Rejoice therefore in hope of the glory which shall be revealed. This veil of flesh now intercepts God from our view; but when this veil is removed, when this curtain is undrawn, then shall we have a full view of God, then shall we see him face to face, and know him even as we are known. Faith will then be turned into sight; hope will be swallowed up in enjoyment; and love and joy will flourish and increase for ever. Therefore be constant and endure to the end. Wait for the glorious appearance of the Lord Jesus Christ, whom having not seen you love; in whom, though now you see him not, yet *believing*, you rejoice with joy unspeakable and full of glory.

But I am sensible I must attend to the complaint of a weak christian, “ Ah (says some poor distressed soul), this is a great happiness indeed for those who believe— but for my part, I am an unbeliever, and therefore I have neither lot nor portion in
“ this.

“ this matter. I have no faith. I cannot believe. Unbelief like a mountain presses upon my heart ; and I cannot get rid of it. I cannot come to Christ ; I wish I could : But oh ! I have no power. You may invite me to come to Christ as long as you please, you may call upon me till your tongue cleaves to the roof of your mouth ; your labour is in vain, you spend your strength for nought ; I can no more believe, than I can reach heaven with my hand.”

Well, hath God given you this conviction ? Then happy is it for you. Do you feel the hardness of your heart ? Do you find an emptiness in your soul ? Do you see yourself full of unbelief ? Hath God by his Spirit revealed these things to you ? Then assure yourself the Lord would not have shewed you all these things, if he had intended to destroy you. It is the way of God, first to convince sinners of unbelief, and then to take it away, and confer saving faith upon them. None ever believed, but he was first convinced of unbelief. To see and feel your unbelief, is therefore the first step to believing in the Lord Jesus. A natural man, if he leads a good, sober, moral life, thinks himself in a fair way for heaven, and never doubts of his salvation. A person who is awakened to a sense of his sinfulness, who sees the impurity of his heart, and the impiety of his life, then begins to be concerned about his salvation ; he questions whether Christ will save him or not ; yea, he is inclined to despair, he is ready to think

the Lord will never save such a sinner as he is. You see then the difference: The carnal moralist never doubts of his salvation; the convicted sinner stands upon the point of desperation: the one buoys himself up with groundless presumption; the other is sensible of his sin and danger, and is in great distress. Now there is more hope of a soul under a *weak or little faith* *, than of one who is asleep in a carnal security.

Again; Do you complain you cannot come to the Lord Jesus? Then the Lord Jesus will kindly come to you. Do you say you cannot believe? Then Christ himself will enable you to believe. The tender Jesus sees your misery and helplessness; he sympathizes with you, and longs to be gracious unto you. Hath he convinced you of sin? He will also convince you of his righteousness. The Son of God knows your inability to believe, he sees you want faith. This grace he hath purchased for you by his blood, and he will work it in you by his Spirit. The blessing is in sure hands, and you need not fear receiving it. God, who freely *justifieth the ungodly*, doth freely give them justifying faith. Jesus Christ never lost. Jesus Christ never will lose one soul of his people for want of giving them that faith which is necessary to their justification: and though your soul may be at present in great darkness, sorrow and vexation,

* Matt. vi. 30. Rom. xiv. 1.

yet be not afraid, neither be dismayed; humbly hope and patiently wait for salvation from the Lord. Soon will these clouds pass off; soon will your heaviness be turned into joy. A great calm generally follows a great storm; and great confusion generally goes before great peace. The more shaken you are now, the more established you shall be hereafter. The *things that are shaken*, viz. self-confidence, hypocrisy, unbelief, lukewarmness and formal religion shall be removed; that the things *which cannot be shaken*, viz. righteousness, peace, and joy in the Holy Ghost, *may remain*, Heb. xii. 27. Your *consolations* shall infinitely abound over all your *tribulations*, 2 Cor. i. 4, 5. The Lord Jesus will remove all impediments that lie in your way: He will solve all difficulties, answer all your objections, scatter all your doubts and fears, and fill you with the fulness of the blessing of the gospel of peace.

III. I come now, in the Third Place, to shew, that justification is by faith only. That saying of Luther's, *Articulus stantis vel cadentis ecclesiæ*, is become so trite and common, that I could scarcely persuade myself to mention it. Though I know Luther's judgment is of little esteem among some people; and others who have a great value for the doctrine and writings of that great man of God may be ready to ask, If Luther's judgment be allowed, what will become of the Church of England? I answer, The Articles and Homi-

lies are the standard of the doctrines professed by any church; the doctrine of free justification is clearly contained in the Articles and Homilies of the Church of England, and therefore she is sound in this point, and will never fall by the judgment of Luther. Yet I would add, Luther's sentiment is a just reproof of those who subscribe to orthodox articles, and yet preach contrary doctrines.

Before I fully enter upon this head, I think it may not be improper to describe the privilege of justification at large. Justification therefore consists in three things; 1. In the forgiveness of sins. 2. In the imputation of Christ's righteousness. And 3. In our receiving a right and title to eternal life.

First, Justification consists in the forgiveness of sins. The word *justify*, ($\Delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$) is made use of by lawyers and civilians, and hath an especial reference to the proceedings of courts of judicature. A person is said to be justified when he is acquitted by the judge from all the accusations that are alledged against him. To be justified, therefore, is to be cleared, absolved, and pronounced innocent. The word *justify* bears this sense in holy scripture. It is said, Exod. xxiii. 7. *The righteous and the innocent slay thou not, for I will not justify the wicked.* God dehorts from murder, and especially from the murder of the *righteous and innocent*; and the reason he assigns for it is this, *I will not justify*, i. e. absolve, acquit, or pronounce guiltless, those who are thus criminal. So in Deut. xxv. 1.

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If there be a controversy between men and they come into judgment that the judges may judge them, then shall they justify the righteous, and condemn the wicked. Since here is mention of a controversy, of judges, and of coming into judgment, there can remain no doubt upon our minds that these words have a respect to judicial proceedings, at which it is both the command of God, and the duty of good magistrates, to *justify*, that is, to clear and discharge the *righteous*, and *condemn* the guilty. Besides, *justify* is here opposed to *condemn*; as in Isa. l. 8, 9. and Rom. viii. 33. for *justification* and *condemnation* are both judicial acts, and are passed upon different persons occasionally. But I think I have said enough to shew that the term *justify* is of forensic use and signification, and that it is used in this sense in the sacred writings. Now then observe how well this explication of the word suits our purpose. We are all criminals, all malefactors, all rebels against the most high God; we have all broken the divine law; we stand arraigned at the awful bar of God's infinite justice; our mouths are stopped, and we have nothing to plead but Guilty, guilty. We are all become guilty before God, we are all guilty of death, even eternal death; and God, the great God, the Judge of heaven and earth, would pronounce a sentence of hell and damnation upon us, did not the precious blood of Christ interpose, pacify the divine wrath, and prevent the eternal ruin of our souls. The dearly beloved and only begotten Son

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Son of God was made a curse for us, and therefore we escape the wrath and curse of God for ever, and instead of a sentence of condemnation we receive a sentence of justification from our Almighty Judge. Here-upon all our sins are forgiven; they shall be no more remembered against us. All our sins, both of omission and commission, the iniquities of our hearts, and the obliquities of our lives; all our offences in thought, word, and deed; all our trespasses against God, our neighbours, and ourselves; all our crimes, how numerous soever: In short, all our transgressions, both past, present, and future, are freely pardoned, are utterly blotted out in the blood of Christ, and we are looked upon as innocent in the sight of God, as if we had never committed any sin at all. What a glorious privilege then is justification! Sinner, doth not thy heart leap for joy at hearing of it? Is not thy soul transported at the news? Are not all thy powers within thee ready to break out in the praises of God, for sending thee such glad tidings? And yet this is not all: For,

Secondly, Justification consists in the imputation of Christ's righteousness to us. To *justify* *, is to reckon, repute, or esteem righteous. Thus Matt. xi. 19. *Wisdom is justified of her children.* True religion and godliness are condemned, and deemed madness

* Δικαιωσις, Justum & Æquum censeo. *Stephan.*
Δικαιωσις, Justum censere. *Suidas.*

and

and enthusiasm by the children of this generation; but *Wisdom* and her ways are approved of, and are counted just and righteous by the children of God, who are born of his Spirit, and partake of his nature. Again Rom. iii. 4. *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* Wicked men are often finding fault with the divine dispensations; they censure the transactions of God's providence, they traduce the methods of his grace, and in innumerable instances calumniate and condemn the divine œconomy. But when all things come to be cleared up (as at the day of judgment) God will be *justified*, i. e. he will be acknowledged and pronounced righteous, even by his adversaries; they who audaciously blamed the administrations of the Most High, will then take shame unto themselves, and openly declare that God is righteous in all his ways, and holy in all his works. And Christ is said to be *justified in Spirit*, 1 Tim. iii. 16. that is, he was approved and accepted as a righteous person, and he was pronounced such by the Holy Ghost, Matt. iii. 17. To *justify* therefore, is not only to absolve from sin, but also to account or esteem righteous. In this sense the word is taken in holy scripture, and especially in the writings of St. Paul. God, in justification, not only pardons our sins, but also looks upon us as perfectly righteous: he imputes his Son's righteousness unto us, and reckons us righteous upon that account. Here therefore appear the riches of divine grace.

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We are all unrighteous and ungodly sinners ; we are rebellious, disobedient, ill-deserving and hell-deserving wretches : We have no righteousness of our own to recommend us to God. Our good works are full of sin, and all our *righteousnesses* are as filthy rags ; they are as a very unclean thing, and do not, cannot merit the divine favour. The Lord sees us in this miserable condition, he takes pity on us in this last extremity. The God of all grace, the Lord of infinite compassions gives us the righteousness of his only begotten and most dearly beloved Son Jesus Christ ; he places it to our account, and reputes us obedient in that obedience which Jesus the Mediator performed in our stead. Therefore by the all-sufficient righteousness of our Saviour's life, as well as by the infinitely meritorious satisfaction of his death, are sinners justified in the sight of Almighty God.

I know indeed there are some who assert, that remission of sins and justification are one and the same thing, and that to be justified is no more than to have our sins forgiven. That remission of sins is a part of justification, I deny not ; but then it is not the whole. Justification includes in it the forgiveness of sins ; but then forgiveness of sins is not all that is intended by justification. The scripture makes a plain distinction between these two, and teaches that this latter is somewhat more than the former. Thus Acts xiii. 38. *Thro' this Man is preached unto you the forgiveness of sins.* And then, ver. 39. the apostle adds,
And

And by him all that believe are justified. Which shews us, that justification is a greater privilege, an higher act of grace than the bare remission of sins, even because it includes in it the imputation of Christ's righteousness to our souls. The same apostle, in Rom. iv. 6. informs us, that David describeth the blessedness of the man to whom God *imputeth righteousness* without works. And ver. 8. *Blessed is the man to whom the Lord will not impute sin.* Whence we learn, that justification consists as in the *non-imputation of sin*, so also in the *imputation of the Redeemer's righteousness* to us. Accordingly the same infallible penman (who well knew how to make proper distinctions, and to state all points of divinity clearly, and especially this of justification, which seems to be his master-piece) speaks of the *non-imputation of trespasses*, 2 Cor. v. 19. and then tells us, *We are made the righteousness of God in him*, ver. 21. If therefore we believe the scriptures, we must allow that justification comprises in it both the forgiveness of sins and the imputation of Christ's righteousness or active obedience unto us. How unscriptural, yea, how anti-scriptural then is the opinion of those who exclude Christ's righteousness from our justification? The foundation of this mistake is, such persons do not believe any such thing as Christ's righteousness imputed, and therefore they diminish and curtail the doctrine of justification, in order to make it square with their hypothesis. But all who truly know themselves,

selves, will find the insufficiency of their own righteousness, will see the necessity of Christ's righteousness, and will be so far from opposing this doctrine, that they will rejoice in it, and bless God for it.

Thirdly, Justification consists in our receiving a right and title to eternal life. If you will not allow this to be a constituent part of justification, but rather an effect and consequence thereof, you may use your liberty, we shall not differ about this matter. All that I assert is, we are *all by nature children of wrath*, i. e. of hell; and if *children*, then heirs; so that all are heirs of hell by nature. This is clear. All have sinned against God, and all deserve eternal damnation for their sins. When God created Adam at first, he gave him a right and title to eternal happiness. This he retained so long as he continued in a state of innocency and perfection; but when he sinned against God, he lost all title to life and glory, and merited eternal misery and condemnation; and all his posterity, through his disobedience, forfeited their title to heaven, and became entitled to death and hell. But O the depth of the riches both of the wisdom and goodness of God! That title to heavenly happiness which we lost in the *first Adam*, is restored to us in the *second*; and this is conveyed to us at the time of our justification, which makes the apostle say, Being *justified* by his grace, we are made *heirs*, i. e. receive a right and title to *eternal life*, Tit. iii. 7. A *justified* person therefore you see is an *heir*
of

of heaven; his title is good, his right is indefeasible, his inheritance is secure, and nothing in earth or hell shall be able to alienate it from him, or deprive him of it. Thus I have shewed you what justification is, and wherein it consists. Many, in describing this blessed privilege, are apt to mangle and depreciate it, and so they deprive God of a great deal of glory, and his children of a great deal of comfort. I have endeavoured to set it before the reader in the fairest and clearest light I possibly could: And though few explain it so largely as I have done, yet I find bishop Downname, in his Treatise of *Justification*, makes it to consist in the three particulars I have mentioned. After he hath mentioned remission of sins as one part of justification, he hath these words: “ God *imputeth* unto every believer the *righteousness* of the Mediator Jesus Christ, as if it were properly their own, and performed by them, that being cloathed therewith, they may be *perfectly righteous* in God’s sight, and so obtain a *right* unto everlasting *life and happiness*.”

The Author or efficient Cause of our Justification is God. He it is that confers this unspeakable privilege upon us; and therefore he is called *the justifier of him that believeth in Jesus*, Rom. iii. 26. He is said *to justify the ungodly*, Rom. iv. 5. *It is God that justifieth*, Rom. viii. 33. Hence he is said *to reconcile the world unto himself*, 2 Cor. v. 19. And indeed who can forgive sins but God alone? Who can justify souls but only the Most High God?

96 Of JUSTIFICATION by FAITH.

God? This is his peculiar prerogative; and the instrumental cause or means on our part is faith, which we are now to shew. And here I might transcribe the whole Homily on the Salvation of Man, for it is all to our purpose; but this I refer the reader to at his leisure. I shall only just mention one or two passages; for when I come to the next proposition, that will be a full proof and establishment of this.

The Homily aforesaid hath these words: “ St. Paul declareth here nothing upon the
 “ behalf of man concerning his justification,
 “ but *only a true and lively faith*,—and yet
 “ that faith doth not shut out repentance,
 “ hope, love, dread and the fear of God, to
 “ be joined with faith in every man that is
 “ justified, but it shutteth them out from the
 “ office of justifying.” Though all other
 graces are in the soul at the same time faith
 is, yet it is in the prerogative of faith only to
 justify. So afterwards: “ This sentence, that
 “ we be *justified by faith only*, is not so meant
 “ of them, that the said *justifying faith* is
 “ alone in man without true repentance,
 “ hope, charity, dread and the fear of God,
 “ at any time and season.” Though faith
 only justifies, yet justifying faith is not separate from repentance, hope, love, and other fruits of the Spirit. It is the proper office of faith to justify, for faith is the grace that is just suited for this purpose. As the eye is fitted for seeing, or the hand for acting, so is faith exactly fitted for justifying, i. e. for seeing Christ, and taking hold of him for strength
 and

and righteousness: but as neither the eyes, nor the hand acts separate from the body (for destroy the subject or organ, and its act is also destroyed) so neither does faith justify separate from other graces (for then it would not be true living faith), yet it alone justifies; the office of justification is its peculiar privilege, and the other divine principles in the heart have no share in this affair. In short, though faith and all other christian virtues and graces are in the heart at the time of our justification, yet those other virtues and graces have no hand in our justification, but justification is the office and prerogative of faith alone.

In the third part of this Homily it is said, *We be justified by faith only*; which is thus explained: ‘We put our faith in Christ, that we be justified by him only, that we be justified by God’s free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that are in us, or that we can be able to have or to do for to deserve the same; Christ himself only being the cause meritorious thereof.’ Here our own works and virtues are excluded, and Christ asserted to be the meritorious cause of our justification. What then becomes of the opinion of those who extol the merit of works, and assign them a part in our justification? Some are willing to make an evasion here: “We (say they) hold, that works are a condition, but not a meritorious condition of our justification.” But if works are not

meritorious, how can they be any condition at all of our justification? I leave this difficulty for our adversaries to explain.

In the second part of this Homily, the testimonies of Hilary, Basil, and Ambrose, are produced; and Origen, Chrysostom, Cyprian, Augustine, Prosper, Oecumenius, Proclus, Bernardus, and Anselm, are mentioned as advocates and espousers of this doctrine of free justification; which is designed on purpose to shew the concurrence of Greek and Latin fathers in this important and everlasting truth.

I must just mention the eleventh Article, which is clear and explicit on our side: It is entituled,

Of the Justification of Man.

“ We are accounted righteous before God,
 “ only for the merit of our Lord and Saviour
 “ Jesus Christ, by faith, and not for our
 “ own works or deservings. Wherefore that
 “ we are *justified by faith only*, is a most
 “ wholesome doctrine, and very full of com-
 “ fort, as more largely is expressed in the
 “ Homily of *Justification*.” The doctrine of
 justification by faith only, is here so clearly
 delivered, and so positively asserted, that one
 would think nothing but corrupt nature, an
 evil heart of unbelief, prejudice, or worldly
 interest, could incline men to understand this
 article in any other sense, or constrain them
 to put a double meaning upon it. Our re-
 formers here call it a wholesome doctrine, and
 very

very full of comfort; and all who experience it, find it so; although those who do not experience it, do not know either the wholesomeness or comfort of it. Many people have the doctrine of justification by faith in their heads, but yet are very miserable for want of having it in their hearts. When souls first come acquainted with this doctrine, it generally gives them a great deal of pleasure and delight. When the apostles first saw our Saviour after his resurrection, they *believed not for joy, and wondered*, Luke xxiv. 41. And Peter's deliverance out of prison was so unexpected, that he did not think it real, but imagined he *had seen a vision*, Acts xii. And when the Lord turned again the captivity of Zion, the returning captives were like those that *dream*, Psalm cxxvi. 1. So when a free Saviour first manifests himself to sinners in distress, they are so overjoyed that they know not how believe the manifestation to be real; they think the news too good to be true; they are ready to fear they are in a *dream*, or see a *vision*, and too often suspect it is all a delusion. This may seem foolishness to carnal people, yet I am satisfied it is agreeable to the experience of many of God's dear children.

The sacred writings are full of this doctrine. To produce all the texts wherein it is mentioned, would be endless. I shall set some of them before the reader. Our Saviour, speaking to *Nicodemus*, says, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,*

but have everlasting life. So that *everlasting life* is the attainment not of him that does good works, and depends upon them for salvation, but of him that *believes* in the *only begotten Son of God*. Our Saviour therefore here preaches the doctrine of justification by faith in his blood. And this he very seasonably informs Nicodemus of; for he, being a *pharisee* and dependent on his own righteousness, was in all probability as ignorant of the doctrine of justification by faith as of that of regeneration (and yet how many in our day are as ignorant of both those as Nicodemus was?) our blessed Lord therefore having instructed him in the one, verses 3, 4, &c. here instructs him in the other; and may the same heavenly Instructor instruct us all in both these truths. God's appointing this way of justification, and his giving his Son for this purpose, are both the effects of his superlative and ineffable love. *God so loved the world!* How do these words exercise the skill of critics, expositors and orators! How do they all labour to fathom the mysterious depths of divine love signified thereby! And yet, how far short do all their explications and illustrations fall of the glory of the thing itself! *Sic Deus dilexit* (saith bishop Sanderſon), *So God loved the world*. But how much that *So* containeth, no tongue or wit of man can reach. Nothing expreſſeth it better to the life than the work itſelf doth. That the Word ſhould be made fleſh, that the Holy One of God ſhould be made ſin; that God bleſſed for ever ſhould

should be made a curse, that the Lord of life and glory should suffer an inglorious death, and pour out his own most precious blood to ransom such worthless, thankless, graceless traitors as we were, that had so desperately made ourselves away, and that into the hands of his deadliest enemy, and that upon such poor unworthy conditions: Oh Altitude! Love incomprehensible! It swalloweth up the sense and understanding of men and angels, fitter to be admired and adored with silence, than blemished with any of our weak expressions *.

Our Saviour delivers the same doctrine to the Jews, John v. 24. *Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life*—Here, as before, they, and they only, are entitled to eternal life, who have faith in God, and in his Son Jesus Christ. Indeed, if it was otherwise, what comfort could we have? Seeing our own inward experience (if we are christians in truth and reality) must thoroughly convince us, that if our salvation depended upon any thing in us, or any thing to be done by us, we could then have no hope of ever being saved at all. And observe, our Lord says, *believeth on him that sent me*, thereby pointing us to God the Father, as the ultimate object of justifying faith. So also the apostle, *God was in Christ reconciling the world unto himself*, 2 Cor. v. 19. And, Rom.

iv. 5. the sinner is directed to believe *on him that justifieth the ungodly*. And who is that but God the Father? We see therefore that justifying faith ultimately terminates in him; And this is very rational and intelligible; for if you believe in Christ, I would ask, Under what character do you believe in him? Is it not as he is a Mediator? Now a mediator is not a mediator of one, but of two parties: Now we are the one, and God the Father is the other, and therefore our faith must ultimately terminate in him. God the Father is the party offended, and we are the party offending; Jesus Christ is the Reconciler, and *through him we have access by one Spirit unto the Father*, Eph. ii. 18. If we are in Christ, the Father loves us as much as the Son. Christians are often apt to look upon God the Son as their Friend, and God the Father as their enemy; but why so? The blessed Jesus tells his disciples, and in them all believers, *the Father himself loveth you*, John xvi. 27.

The writings of St. Paul are richly stored with this evangelical truth. In his epistle to the Romans, he spends at least six or seven chapters upon this head; and the whole scope and tenor of the epistle to the Galatians is to establish this important point. In both these epistles this divine verity shines forth with the brightest evidence; and I remember, when I was first let into this doctrine, I was never easy, but when I was looking into one or other of them. How strongly and clearly does the apostle assert this doctrine in the
third

third to the Romans! he concludes negatively, ver. 20. *Therefore by the deeds of the law shall no flesh be justified in his sight*; and then positively, ver. 28. *Therefore we conclude, that a man is justified by faith without the deeds of the Law*. What argument can be more convincing? What conclusion more just and valid? 'The *deeds of the law* are here absolutely excluded, and *faith* in Christ asserted to be the only way of justification before God. "Yes (say some), *the deeds of the law* are here excluded, but of what law? Not the moral, but ceremonial; and the works of this latter we readily allow have no share in our justification." This is a common evasion, but (I think) as groundless as it is frequent. That the apostle here, by *law*, means the moral *law*, and so excludes the works done in conformity thereto from our justification, the following reasons may fully evince. First, the holy apostle speaks of a *law*, the flagrant violation of which he had been charging upon the Jews, ver. 10—18. and this can be no other than the moral law, as the crimes there specified evidently shew. Secondly, he speaks of a law, whereby not only the Jews, but also the Gentiles were obliged, and for breaking which *both Jews and Gentiles were become guilty before God*, ver. 9, 19. but the ceremonial law never reached the Gentiles, and therefore the moral must be here intended. Thirdly, he speaks of a law whereby is the knowledge of sin, which therefore must be the moral, Rom. vii. 7.

Fourthly, the apostle excludes a law, the exclusion of which excludes *boasting*, ver. 27. Now what are men more ready to boast of than their morality? And would you have *boasting* excluded? But how can this be, unless moral duties are excluded from having a hand in our justification? This therefore is what the apostle does in this place. Fifthly, the apostle speaks of a law which we *establish by faith*, ver. 31. But will you say this is the ceremonial? It certainly is the moral, which you see upon all these accounts is shut out from the office of justifying us before God.

To this add, Gal. iii. 11. *No man is justified by the law in the sight of God.* Here also the apostle speaks of the moral law, as is plain: First, because the law here spoken of is such as promises life to the observers of it, ver. 12. which is not the property of the ceremonial law, but of the moral, Rom. x. 5. Lev. xviii. 5. Ezek. xx. 11, 13. Luke x. 18. Secondly, the law here meant *curse*s all who do not continue in all the commands thereof to do them, ver. 10. which therefore is the moral, Deut xxvii. 26. Thirdly, the law here mentioned, is that from the *curse* whereof Christ hath redeemed us, ver. 13. but we were never under a *curse* for breaking the ceremonial law. All this may convince us that as the law of rites and ceremonies, so also the law of moral precepts is excluded from our justification; and as we cannot be justified by our conformity to the one, so neither can we be justified by our conformity to the other.

“ We

“ We are not justified by ourselves, nor by
 “ our own wisdom, nor understanding, nor
 “ piety, nor works which we have done in
 “ the holiness of our hearts; but by faith,
 “ by which Almighty God hath justified all
 “ from the beginning *.”

Rom. v. 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* The illative particle *therefore* informs us, that these words are a conclusion built upon premises foregoing; and if we look back to see upon what this inference is grounded, we shall find the apostle hath proved his point from the *prophets*, chap. i. ver. 2. 17. and chap. iii. 21. from the catholic corruption of mankind, i. e. both of the Jewish and Gentile world, chap. i. 20, 21, &c. chap. iii. 9. 19. and from the instance of Abraham, chap. iv. Whence we see how reasonable and well grounded a conclusion this is, and what an important *therefore* is here inserted. When the apostle asserts, that we are *justified by faith*, he would thereby inform us, that faith is the instrument of our justification. He doth not say *υπο* or *απο* *πισεως*, as if faith was the efficient cause of our justification (for that we have before proved to be of God), but *εκ* *πισεως*, which I take to be equivalent to *δια* *πισεως*, Rom. iii. 30. *Δια* denotes instrumen-

* Ου δε εαυτων δικαιομεθα, υδε δια της ημετερας, σοφιας η συνεσεως, η ευσεβειας, η ερρωνων καλεισασαμεθα εν οσιοληι καρδιας αλλα δια της πισεως, δι της παλαιας της απ αιωνος ο πανωκρατωρ Θεος εδικαιωσεν. Clement. Rom. ad Corinth, Ep. 1.

tality, and so lets us know, that faith performs
 the office of an instrument in our justification.
 “ That justification is attributed to faith, as
 “ the instrumental cause, is evident; for it
 “ is the proper act of faith to receive remis-
 “ sion of sins, Acts xxvi. 18. to receive the
 “ gift of righteousness, Rom. v. 17. to re-
 “ ceive Christ in the promise, as the gift of
 “ the Father, John i. 12. iv. 10.” And this
 is the only way of obtaining *peace* with God;
 being *justified by faith, we have peace with*
God. If you seek to be justified by works,
 you will never obtain *peace* with God. All
 who make the experiment, find the truth of
 this assertion. And persons who labour years,
 or scores of years under the law, are constrained
 at last to flee to Christ by faith, and so they
 procure *peace* with God. They, and they
 only, who are justified by faith, receive this
 blessing; for the work of righteousness shall
 be *peace*, and the *effect of righteousness*, i. e. of
 Christ’s righteousness imputed by God, and
 applied by faith, *is quietness and assurance for*
ever. Isa. xxxii. 17.

Rom. ix. 33. *Behold, I lay in Sion a stum-*
bling stone and rock of offence, and whosoever
believeth on him shall not be ashamed. Christ
 is here called a *stumbling stone*, and a *rock of*
offence: and this the apostle speaks as an ac-
 complishment of the prophecy of Isaiah, chap.
 viii. ver. 14. The Jews stumbled and fell
 upon this *stumbling stone*, they split upon this
rock of offence, and were shipwrecked into the
 gulph of eternal perdition. And is not this
 scrip-

scripture this day fulfilled in our ears? How many stumble at the doctrine of faith in Christ, and that too, because they *seek* righteousness by the works of the law? Are not the words of Simeon fulfilled? Is not Christ and his gospel a sign that is spoken against? Is not this Child set for the *fall* as well as the rising again of many in Israel? But as this text contains a word of terror for self-righteous infidels, so also it affords a word of comfort for humble believers. *Whosoever believeth on him* (saith the apostle) *shall not be ashamed*. The weakest sinner who truly believes in Christ, shall not be disappointed of his hope, he shall find peace with God, and shall never be *ashamed* of his confidence in Christ; such a one will never be *ashamed* of professing Christ and his cause publicly, he will not be *ashamed* to stand before Christ in judgment; neither shall he be put to everlasting *shame* and contempt.

Rom. x. 10. *With the heart man believeth unto righteousness*. So that *faith* in Christ is the only way of obtaining a justifying *righteousness*, and it is not a faith of the head, i. e. of the understanding only, but of the *heart*, i. e. of the will and affections, that avails to this purpose. True, living, justifying faith is seated in the *heart*; and unless we have this faith, all our intellectual assents will profit us nothing; God will never accept us without this, how refined soever we may be in our conceptions, lofty in our speculations, or deep in our penetration. When a soul truly humbled

bled under a sense of his own sin, misery and indigence, comes to the Lord Jesus; the Saviour of sinners receives that soul, and justifies him freely. Faith is an act of humility, and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him, and his all-sufficiency *. This is the faith which the scriptures so much recommend; and without it, it is impossible to be saved. This is the only way of our acceptance with God, and justification in his sight. This the epistle to the Romans largely and fully declares; and therefore natural men, who are enemies to this doctrine, have a great antipathy to this part of holy writ. I remember I once read an author, who advised young beginners in religion, not to read the eleven first chapters of this epistle. This was an artifice of his. He was a professed adversary to the doctrine of justification by faith, and he used this method to keep persons from coming to the knowledge of that truth. However, I followed his advice for a while; but had I done so much longer, such a blind teacher as he, and such a blind scholar as I, might both have dropt into the ditch of hell together.

I might now quote the whole epistle to the Galatians. It is all to our purpose, and as clearly contains the doctrine of free justification, as that to the Romans. I would therefore have the reader peruse it carefully.

* Bishop Reynolds.

Lest I should seem tedious, I shall only mention one place which is clear and explicit, and may satisfy all ingenuous minds of the truth of this doctrine. Please therefore to consult chap. ii. ver. 15, 16. *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.* How earnest the apostle here is! The works of the law are here thrice expressly shut out from our justification, and faith in Christ as often asserted to be the only way of our justification before God. Surely these words must convince people, if they are not past conviction. The particles *ἐν, μὴ, or ἐν μὴ*, are not only understood exclusively, as all allow, Rev. xxi. 27. but are also rendered by an exclusive, as in Mark xiii. 32. No one knows *ἐν μὴ ὁ Πατήρ*, but the Father, which Matt. xxiv. 36. is thus expressed, no one knows but the Father alone, *ἐν μὴ ὁ Πατήρ μὲν μόνος*. Wherefore this expression that *a man is not justified by the works of the law, but by the faith of Christ*, is equivalent to this exclusive proposition, that *a man is not justified by works, but by faith only* *. This is fair arguing; and yet what pity

* *Hominem non justificari operibus legis, nisi per fidem Jesu Christi; quæ Sententia prorsus æquipollet exclusivæ huic: Homine*

pity it is, that some men, yea, and those of a good natural genius too, cannot see into it ! But it is not a good natural genius, without the Spirit of God, that will enable men savingly to understand divine truths. Observe further, the apostle says, *We who are Jews by nature, and not sinners of the Gentiles, &c.* So in like manner we who are christians by nature, and not sinners of the heathen world ; we who have been born within the pale of the christian church, who have been educated in the doctrines of the gospel, and have attended all the ordinances of religion, even we renounce all our merits and good works, and are as much beholden to the free grace of God for our justification as heathens, or infidels, or the vilest sinners in the world. Some cry out, “ Yes, we allow that heathens, and “ such as never before heard of Christ, are “ justified by faith only ; but professed christ- “ tians, who have heard the sound of the “ gospel, must not expect to be justified in “ this manner, they must do good works, “ and thereby they will find favour and ac- “ ceptance with God.” Indeed I would not discourage any from doing good works, but at the same time I would not have men, whether christians or heathens, depend upon them for salvation ; for if they do, they will

*Hominem justificari non operibus, sed Solâ Fide :—*Particulæ *ἐὰν μὴ* sive *ἐἴ μὴ* non tantum exclusivè intelliguntur, confessione omnium, ut Apoc. xxi. 27. sed etiam per exclusivam redduntur ; cujusmodi est, Marc. xiii. 32. *Nemo novit, ἐἴ μὴ ὁ Πᾶτερ, Nisi Pater.* Quod Matt. xxiv. 36. sic effertur : *Nemo novit, nisi Solus Pater.* Altingius.

find

find themselves miserably disappointed. All our moral deportment will never recommend us to God. When men have done all they can, they must not build their hopes of salvation upon their performances; they must disclaim their own righteousness, and stand upon a level with publicans and harlots, and the grossest offenders, for justification before God. The moral and immoral, the sober man and debauché, are all justified in the same way, viz. by faith in Christ Jesus. Our most refined morality is not good enough to save us, but just bad enough to damn us, if God should enter into judgment with us for it.

I might add many more places * from this epistle, but I proceed to shew,

IV. Fourthly, That good works have *no part* in our justification. Few, if any, are so grossly ignorant as to assert, that we are justified wholly by works, but then they join faith and works together, and will have these latter to bear *a part* in our justification. Now I will evince the contrary. And this I chuse to make a distinct proposition of, because it is the centre of the whole debate, and, being once decided, may justly put an end to all future disputes about this matter. The Homily on the Salvation of mankind, says, “our
“ justification doth come freely by the *mere*
“ *mercy* of God, and of so free and great
“ mercy, that whereas all the world was not-

* See chap. iii. ver. 8, 11, 22. chap. iv. ver. 26, 28, 31. chap. v. ver. 1, 4, 6.

“able of themselves to pay *any part* towards
 “their ransom, it pleased our heavenly Fa-
 “ther of his *infinite mercy*, without any our
 “desert, or deserving, to prepare for us the
 “most precious jewels of Christ’s body and
 “blood.” Now how do they depreciate and
 undervalue God’s free and infinite mercy,
 who say that good works have a part in our
 justification ! I would here have it observed,
 that our church doth not say the whole
 world was not able to pay the *whole*, but the
 world was not able to pay *any part* towards
 their ransom. But if our good works have a
part in our justification, then I think we are
 able to pay a *part*, and that a very consider-
 able one too, towards our ransom ; yet our
 church asserts, that we are not able to pay
any part towards it. Now how will our ad-
 versaries be able to evade this ? Some say,
 that works done in our natural estate have *no*
part in our justification ; but that works done
 in the grace and Spirit of Christ have. The
 answer to which is ready ; for we have not
 the grace and Spirit of Christ in us, till we
 are first justified, how then can works pro-
 ceeding from thence have a *part* in our justi-
 fication ? So that you see our evangelical obe-
 dience cannot justify us before God, because
 this doth not precede, but follow our justifi-
 cation.

The Homily on the Misery of Mankind bids
 us “ know our own works, of what imperfection
 “ they be, and then we shall not stand foolishly
 “ and arrogantly in our own conceits, nor chal-
 “ lenge

“ lence any part of justification by our merits or works.” Here not only *merits* (which our adversaries seem ready to disclaim) but also *works* (tho’ they should be supposed to have *merit* in them) are excluded from justifying us, yea, from having *any part* in our justification. And from this passage we learn, that it is men’s ignorance of themselves and their performances that leads them into this mistake; for if they knew the imperfection of their works, they would never be so foolish and arrogant as to build their hopes of salvation upon so sandy a foundation. Where then is the self-justiciary? What becomes of the man who trusts to his own righteousness for salvation? Tell me, O thou self-righteous sinner, which of thy works dost thou think so good that thou mayst safely depend upon it for salvation? I only challenge thee to mention one. But if thou can’st not trust to any one good work taken separately, how can’st thou trust to the whole sum of thy works collectively? Does not the same sin and imperfection that taints one single action, diffuse itself through the whole circuit of thy obedience? How much soever therefore thou may’st have boasted of thy good deeds hitherto, yet when thou seest the corruption of thy heart, and the deficiency of thy best righteousness, thou wilt be necessitated to renounce all, and to depend on Jesus alone for pardon of sin, peace with God, and eternal salvation.

The second part of the Homily of Salvation hath these words: ‘ Justification is not the of-

‘ fice of man, but of God ; for man cannot
 ‘ make himfelf righteous by his own works,
 ‘ neither *in part*, nor in the *whole* ; for that
 ‘ were the greateft arrogancy and prefumption
 ‘ of man, that Antichrift could fet up againft
 ‘ God, to affirm that man might, by his own
 ‘ works, take away and purge his own fins,
 ‘ and fo juftify himfelf.’ Here we are ex-
 preffly told, that we are not juftified by works
 either *in part*, or in the *whole*. What words
 can be plainer ? And how black does this
 paffage look upon thofe who preach juftifica-
 tion by faith in fuch a manner, as to make
 good works a neceffary condition of our being
 juftified in the fight of God ! Do not fuch
 preachers forget their Homilies ? Yea, do they
 not forget their Liturgies ?

For even there it is faid, “ We put not our
 “ truft in *any thing* that we do *.” Now how
 can we fay we put not our truft in *any thing*
 we do, if we truft in part to our own works
 for our juftification ? Elfewhere † we profefs,
 “ We lean *only* upon the hope of thy
 “ heavenly grace.” How can we make fuch
 a declaration as this, if we lean partly to our
 own works, and partly to the divine grace ?
 Is it not evident then, that good works have
 no part in our juftification ? Have I not clearly
 fhewed that this is the judgment of the church
 of England ? Have I not made good my pro-
 pofition ? Is it not as clear as any demonftra-
 tion in mathematics ? Why then do you

* Coll Et for S-xagema.

† Fifth Sunday after Epiphany.

scruple giving your assent to it? Why do you seek after cavils and evasions, in order to avoid it? Are you afraid of being deceived by the plain sense of words? Why then do you suspend your judgment? Why are you so backward in giving your verdict in so clear a case? Therefore if you are a member or minister of the church of England, approve yourself such by receiving and preaching the doctrine which she recommends unto you. Surely you have more conscience than to deny this to be her doctrine, so long as you have these extracts from the Homilies in your eye.

The scriptures are clear and explicit in this point. Rom. iv. 4. *To him that worketh is the reward not reckoned of grace, but of debt.* Justification is by grace, and therefore works have no hand in it: if our justification was by works, then it would not be of *grace*, but of *debt*. This is what the apostle asserts in the words of the text, *To him that worketh is the reward not reckoned of grace, but of debt.* This the apostle lays down as a position universally true, and equally applicable in all cases. If we work for life, and acquire it by our works, then the *reward*, i. e. Eternal glory, is not a *grace*, or free gift, which God gives us, but a *debt* which he owes us. The servant who works for hire, must have his wages, after he hath done his work; and he doth not look upon his wages as a gift or gratuitous donation, but as a just debt which his master is obliged to pay him. This exactly represents the case; and hence it follows, that all works,

whether ritual, moral, or evangelical, are excluded from the office of justifying us before God, seeing the reward would be equally *of debt*, whether we should suppose it to be conferred in consequence of any or of all of these. And hence too it easily appears that works can have no part in our justification; for just as far as you allow your good works to bear part therein, so far you make the reward to be *of debt* and not *of grace*; but the reward is wholly *of grace*, it is not *of debt* in the least measure or degree, and therefore works can have no hand at all in procuring it.

The apostle argues nearly in the same manner, chap. iv. ver. 16. and chap. xi. ver. 6. *Therefore it is of faith, that it might be by grace.—And if by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more grace; otherwise work is no more work.* The incompatibility of *grace* and *works* in point of justification is here set before us. It is true indeed this latter text is delivered concerning eternal election; but since that, as well as our justification is *of grace*, these words are applicable to either or to both these. The former text informs us, that justification is *by grace*, through faith, as the means or instrument thereof; from the latter we learn, that *works* and *grace* are two irreconcilable opposites in the affair of our justification: From both together therefore we infer, that *works* are absolutely excluded from our justification. To make a mixture or composition of *grace* and
works

works in the office of our justification (as some attempt to do) is in effect to destroy their very nature. In vain therefore do men think thus to compromise the matter. Justification is wholly *by grace*, or wholly *by works*: if you deny that it is wholly *by grace*, you do implicitly assert that it is wholly *by works*. What signifies trifling? the covenant is either a covenant of *grace*, or of *works*. if you say that *works* have a part therein (whether more or less, it matters not) you immediately turn it into a covenant of works; for *Majus & minus non mutant speciem*, as Logicians say: If therefore you are stiff and peremptory, and will have *works* to be sharers with *grace* in the great business of justification, you may talk of *grace* if you please, but you are still under a covenant of *works*; and while you thus reason and dispute, you plainly shew that you know no other way of salvation but by *the law of works*.

The epistle to the Galatians is full of this doctrine; chap. v. ver. 3. the inspired author saith, *I testify again to every man that is circumcised, that he is a debtor to do the whole law*. By *law* here is meant the moral *law*; as Matth. xxii. 36.—xxiii. 23. Luke x. 26. John vii. 19. Rom. iii. 31.—vii. 7. Gal. v. 14. Or rather the *whole law* includes both the moral and ceremonial. Here therefore the apostle acquaints the judaizing christians, that if they observed circumcision, or any other Mosaic rite, in expectation of being justified thereby, they were necessarily obliged to keep the *whole law*, both ritual and moral, or else

they would miss of their aim. So if christians observe the ordinance of baptism, or the Lord's supper, or any other divine institution, with a dependance thereon for justification, they must fulfil the *whole law* perfectly, or else they are undone for ever. So then what think you? Can you fully obey all the commands of the divine law? If you cannot, why are you so unwilling to renounce your slight performances? Is it not safer to trust in Christ's obedience than to our own works for salvation? Or are you obstinate? And had you rather trust to your own good works (as you call them) and be damned, than to Christ's merits and be saved?

Eph. ii. 8. 9. *For by grace ye are saved,—not of works, lest any man should boast.* *Boasting* is here absolutely excluded, as in Rom. iii. 27. But how could this be, if works had a part in our justification? If any good work bore part therein, there would be room for our boasting of that. Thus if Abraham, by offering his son, had in any measure procured his justification, he would have gloried of that notable act of faith: but what saith the scripture? *He hath not whereof to glory before God,* Rom. iv. 2. The same is true of all the faithful; they have nothing whereof to glory before God. *Boasting* is excluded, not in part, but entirely; and therefore works are not partially, but totally excluded from our justification. Now I have mentioned the instance of Abraham, I am apprehensive some may object from James ii. 21. that Abraham was justified by works. It may be sufficient to reply, that St.

James

James speaks of justification not absolutely, but relatively. In the former sense, Abraham was justified about thirty years before he offered his son, as is evident by comparing Gen. xv. 6. with xxii. 12. and in the latter, he was justified, i. e. declaratively justified, or evidenced to be in a justified state by his action among others, to wit, his offering up his son Isaac. But then this declarative justification does not at all militate against the doctrine of free justification by faith only; neither will it in any ways answer our adversaries purpose; for we hold, as well as they, that faith and justification are manifested and approved by obedience and good works.

Although this doctrine is so clear, yet how many arts and devices do men use in order to avoid it! Some hold the doctrine of justification by faith, but then they make good works a part of justifying faith. How irrational and preposterous a scheme of religion is this! Are faith and works the same thing? Or are works a part of justifying faith? What faith the apostle? *To him that worketh not, but believeth*, Rom. iv. 5. Here you seeth at *working* is contradistinguished from, and even opposed to (I mean in respect of justification) *believing*. And *faith* and *works* are distinguished, Rom. iii. 27. Eph. ii. 8, 9. How then (if you will submit to the judgment of an apostle) can you make works a part of faith, or say that faith and works are one and the same thing? Besides, to maintain justification by faith, and then make works a part of faith;

is no other in effect than to hold justification by works, or at least by faith and works conjoined, which is the very doctrine of the papists, and is both antiscriptural and antichristian. Again, in the last place, faith is the cause, good works the effect; faith is the tree, good works are the fruit. Now, will you say that the cause and effect, the tree and its fruit are one and the same thing? Why then do you labour to confound faith and works? To confound and mingle causes with their effects, is counted very bungling and injudicious in philosophy. Is it not much more unskilful as well as unsafe to do so in theology? I would also add, Does not men's using such fallacious methods to defend their opinion, shew that their cause is weak, and give us reason to suspect, that the light of truth shines into their consciences with so glaring an evidence, that with all their sophistry, they are scarcely able to withstand conviction?

When we affirm that we are justified by faith, we do not mean that faith merits or deserves our justification at God's hands. Faith hath no more merit in it than any other grace: how should it, when itself is the gift of God? And can we merit any thing of God by that which we receive from him? What therefore our Saviour faith of works, Luke xvii. 10. we may say of faith, *When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.* So similarly,
when

when we have believed all those things which God hath commanded us to believe, we are unprofitable servants, we have believed that which it was our duty to believe. Accordingly our church tells us, “We must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve a remission of sins and our justification *.” The meritorious cause of our justification is, the active and passive obedience of the Lord Jesus Christ. Faith is only the instrument whereby we apply his precious blood and his perfect righteousness to our own hearts, and so are justified before God. But as in other evangelical truths, so in this, the experience of it will best acquaint us with the nature of it; and when men know it savingly, there will not be so much disputing about it. The application is the best explication of it. It is a doctrine very sweet and full of comfort. Sinners, what say you? If I was to preach justification by works to you, would not this drive you to despair? Would not one go away saying, ‘Well, if this doctrine be true, I can never hope to be justified, because I have never done any good work in all my life?’ Would not another go hence complaining, ‘This doctrine is death to me; my works are wicked from my youth up, and therefore I must unavoidably

* Homily on Salvation.

‘ be damned ! ’ Indeed if justification was by works, no flesh could be saved. They therefore who preach such a doctrine, are truly and properly preachers of damnation. They that are under the *law*, are under the *curse*, Gal. iii. 10. and all are damned who trust to their own good works for salvation. But now, behold I bring you glad tidings of great joy ! I publish salvation by Christ, and justification by faith only. How ought you to rejoice in so salutary a doctrine ? How can you ever enough bless God, for bringing the gospel of his grace to your ears ? And O ! may the Lord God, the Father of mercies, the God of all comforts, grant that the word of reconciliation may reach your hearts. O ! that there was such an heart in you, that you would believe on the Lord Jesus Christ. Jesus Christ loves, Jesus Christ saves all universally who believe in his name. Come to him, and he will never cast you out. All believers are saved, but all unbelievers are damned. Do you deserve damnation in yourselves ? Yet Christ hath merited eternal salvation for you. Here is a message of comfort for you ; *In him you have redemption, even the forgiveness of your sins. He is your peace, and by him all that believe are justified.* Sinners, rebels, criminals, malefactors, apostates, and persecutors, believe on the Lord Jesus, and you shall be saved. Come unto Jesus by faith, and he will freely pardon all your sins, from first to last, and fully instate you in the favor of that God, in whose pleasure is life ; life spiritual,
life

life celestial, and life eternal. And O ! ye Christless wretches, do you consider what it is to be in an unjustified state ? Do you know that the wrath of God abideth on you ? Do you see the vials of God's wrath hanging over your heads, and just ready to be poured out upon your hearts ? Are you sensible what great plagues remain for the ungodly ? Do you remember, that he that believeth not shall be damned ? And do you know, that all *Unbelievers shall have their part in the lake which burneth with fire and brimstone?* Flee therefore from the wrath to come.—Escape for our lives.—The avenger of blood is behind you ; make haste to the city of refuge ; reach out the arm of faith, lay hold on the dear Redeemer of the world, and he will skreen you from the wrath of God, and deliver your souls from going down to the pit of hell.

Again, Are there not some here who are in a justified state ? Have not several of you tasted that the Lord is gracious ? Do not you enjoy a peace with God which passeth all understanding ? Blessed, blessed are your souls ; happy ye are above all people that dwell on the face of the earth. How shall I address you ? How shall I congratulate your felicity ? You have free remission of all your sins in the blood of the Lamb, your souls are invested with the Mediator's pure and spotless righteousness ; and your title to heaven is good, you have an everlasting inheritance. Rejoice therefore in Christ Jesus, and blessed be the Lord God of Israel from this time forth for ever—

evermore.—The love of God is unchangeable, the purposes of his grace are unalterable : God hath forgiven you your sins, and he will never impute them unto you again ; he hath given you Christ's righteousness, and he will never take it from you. You are intitled to heaven, and your gracious Father will never disinherit you : being once justified, you are justified for ever, and shall never (if I may so say) be unjustified again. All the powers on earth or in hell shall never be able to frustrate your hopes, nor rob you of your estate in glory. Therefore praise God continually, spend your lips and your lives in singing of his salvation. A christian hath one thing to do, and that is, to sing the praises of God and his Son Jesus Christ for ever. Therefore keep praising God on earth, till at length you praise him in the kingdom of heaven. Look and long for that blessed time, and rejoice in hope of the glory that shall be revealed. It is true, while you are in this world, you must never expect to be free from temptations ; the world will lay snares for you, the deceitful lusts of your own heart will plot against you, and the devil will shoot his fiery darts at you. Satan is the troubler of the Israel of God ; he loves to terrify those whom he cannot destroy. He tempted our Lord Christ to presumption, to distrust of divine providence, to the love of the world, yea, to fall down and worship him. Why then should you wonder if he tempts you to as great or greater sins ? Is the disciple above his

his Lord? If therefore the devil was so impudent, as thus to tempt your Lord and Saviour, why are you surpris'd at his tempting you? You perhaps expected to go to heaven without any trouble or vexation; but what saith the scripture? *Through much tribulation we must enter into the kingdom of God.* Besides, temptation is a sign of our belonging to Christ, thus Luke xxii. 28. *Ye are they which have continued with me in my temptations.* Hence saith the apostle, James ch. i. ver. 2. *My brethren, count it all joy when ye fall into divers temptations.* Therefore be of good courage. Fight in the strength of Christ, and you are sure of conquering. Christ shall conquer for you, Christ shall conquer in you; Christ shall give you victory over all your temptations, how many soever they may be in number, how mighty soever they may be in power. Lastly, shew your gratitude to God by your obedience. *Do we through faith make void the law? God forbid; yea, we establish the law.* Approve your faith by your good works, otherwise it will appear, that you have no faith at all. Are you justified? See then that ye are sanctified. Whomsoever God justifies, he doth also sanctify; unless therefore you are sanctified in some degree, in vain do you pretend to be justified. This will further appear when we come to shew,

Fifthly, and lastly, That justifying faith produces good works after justification. This will need the less proof, because few deny it.
yet

Yet as I thought proper to let our adversaries know, that we are no enemies to good works, I chose professedly to espouse and openly vindicate this position, in order to stop the mouths of gainfayers. The difference between us and our adversaries is this; they hold that good works go before our justification, and have an influence therein; we believe that good works follow after our justification, as the fruits and consequences thereof. The Homily of Salvation is clear to our purpose, and calls justifying faith “a true and
 “lively faith, out of the which faith spring
 “good works.” And again, in the third part of the same Homily, it is described thus; a
 “true and a *lively* faith in Christ, bringing
 “forth good works, and a life according to
 “God’s commandments.” A person may have a dead faith, and perform no good works; but if his faith is *lively*, it will as naturally exert itself in good works, as a living man performs vital actions. Consonant to this, the conclusion of the said Homily faith,
 “These be the fruits of true faith, to do
 “good, as much as lieth in us, to every man;
 “and above all things, and in all things, to
 “advance the glory of God.”

In another place of the same Homily we are told, “The right and true christian faith,
 “is not only to believe, that holy scripture,
 “and all the aforesaid articles of our faith are
 “true; but also to have a *sure trust* and *con-*
 “*fidence* in God’s merciful promises to be sav-
 “ed from everlasting damnation by Christ,
 “whereof

“ whereof doth follow a *loving* heart to *obey*
 “ his commandments.” Faith is here first
 described by a *sure trust* and *confidence* in
 God and then *love* and *obedience* are men-
 tioned as consequences thereof; which exactly
 corresponds to that of the apostle, Gal. v. 6. *In*
Christ Jesus neither circumcision availeth any
thing, nor uncircumcision, but faith which
worketh by love. Faith and love go together
 in every converted soul. They are sister
 graces, and therefore are frequently joined to-
 gether in the apostolical writings *. The
 love of God revealed to the soul, kindles a
 flame of sacred love in the soul †, and love
 is an effectual motive to obedience ||. The
 whole matter we find well summed up in our
 Homily on Faith : “ Such is the true faith,
 “ that the scripture doth so much commend,
 “ the which when it seeth and considereth
 “ what God hath done for us, is also moved
 “ through continual assistance of the Spirit
 “ of God to serve and please him, to keep
 “ his favour, to fear his displeasure, to con-
 “ tinue his obedient children, shewing thank-
 “ fulness again, by observing or keeping his
 “ commandments, and that freely for true
 “ love chiefly, and not for dread of punish-
 “ ment, or love of temporal reward, con-
 “ sidering how clearly without deservings
 “ we have received his mercy and pardon
 “ freely.”

* See 1 Thess. i. 3. iii. 6. Philom. 5. Eph. i. 15. 1 John iii.
 23, &c. &c.

† See 1 John iv. 19.

|| 2 Cor. v. 14.

Again, The Homily of Salvation informs us thus, “Nor when they say, that we should be justified freely, do they mean, that we should or might afterward be *idle*, and that nothing should be required on our parts *afterwards*.” We are here taught not to be *idle* after justification. Good works have here their proper place assigned them ; they do not go before, but follow after our justification. This also the Homily on Fasting asserts in terms very explicit, “Good works go not before in him which shall afterward be justified ; but good works do follow after, when a man is first justified.” Can any thing be plainer ? And then the reason hereof is soon after assigned, “for that they are good declarations and testimonies of our justification.”

There is a remarkable passage in the Homily of Good Works, which I shall just mention, and so conclude my quotations from the Homilies : “Faith may not be naked, without good works, for then it is no true faith ; and when it is adjoined to works, yet it is *above the works*.” How contrary is this to the judgment of those who give works the preference to faith ! Our church here expressly asserts, that when faith is adjoined to works, yet it is *above* them.

Article XII. *Of Good Works.*

“Albeit that good works, which are the fruits of faith, and follow after justification,
“ cannot

“ cannot put away our sins, and endure the
 “ severity of God’s judgment; yet are they
 “ pleasing and acceptable to God in Christ,
 “ and do spring out necessarily of a true and
 “ lively faith, insomuch that by them a lively
 “ faith may be as evidently known as a tree
 “ discerned by the fruit.” This article is
 very clear and defecate, and is of itself a suf-
 ficient proof of our doctrine. As a good tree
 brings forth good fruit, so a true, living, jus-
 tifying faith, produces good works. If a tree
 yields bad fruit, that is an undeniable evi-
 dence that the tree itself is bad; so if those
 who profess to have faith in Christ live wicked
 lives, that is a plain demonstration that their
 profession is vain, and their faith dead, Matt.
 vii. 17. Luke vi. 43.

The scriptures are clearly on our side; they
 in almost every page inculcate the necessity
 of good works. He that runs may read; and
 therefore I need not say much under this
 head. Our Lord instructs us in this truth,
 Matt. vii. 21. *Not every one that saith unto
 me, Lord, Lord, shall enter into the kingdom
 of heaven, but he that doth the will of my
 Father which is in heaven;* where you see it
 is not the formal professor, or the nominal
 christian, but the *doer* of the divine will, that
 is to *enter into the kingdom of heaven*; in vain
 therefore do you expect to go to heaven when
 you die, if you indulge yourself in sin while
 you live.

In Luke vi. 46. Our Saviour reproves some
 who professed faith in him, because they
 K were

were deficient in their obedience, *Why call ye me Lord, Lord* (saith he), *and do not the things which I say?* It is not enough for persons to *call* Jesus their Lord and their Saviour (as many do) and yet live in indolence, softness, and worldly-mindedness. If you *call* Jesus your Lord, why do you not *do* the things which he hath commanded? Why do ye not approve your faith by your obedience? How can you presume to *call* Jesus your Lord and your Saviour, while you live in the wilful omission of prayer, of reading the divine word, and of receiving the Lord's supper? 1 Cor. xi. 20. What a strange sort of a religion is this! And yet what numbers are fallen into it! Such a religion as this is just calculated to lull corrupt nature asleep upon the pillow of ease, and will only serve to convey men's souls smoothly to hell. You perhaps may give a sneer, and be ready to toss this paper by; yet I assure you again and again, that that religion which allows people in the omission of any known *commandment*, John xiv. 15. or in the commission of any known sin, comes not from God, but from the devil. And whatever appearance of sanctity the professors or abettors of such a religion may wear, yet we are to look upon them as deluded; and we ought to avoid their errors, and pray for their persons.

The apostle Paul always insists upon good works. His general way, is first to state doctrines clearly, and then he exhorts to good works pathetically. He first establishes christian

tian verities, and then inculcates christian virtues and graces. This is his way in almost all his epistles; and especially in his epistle to the Romans, where the grand doctrine of justification is handled at large: lest any one should look upon the said doctrine as destructive of good works and obedience, how careful is the apostle to prove the reverse! inso-much that he spends the five last chapters of that epistle in exhorting to christian holiness in general, and to every evangelical duty in particular. And it is observable, when he gives instructions to bishops and pastors, how strictly he charges them to preach up good works; thus Tit. iii. 8. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works:* and then for an encouragement he adds, *these things are good and profitable unto men.* And in his second epistle to Timothy, chap. ii. ver. 19. he saith, *let every one that nameth the name of Christ depart from iniquity.* And O! that all preachers would follow the apostle's injunctions, by preaching up good works in their sermons, and practising them in their lives.

If we enquire of matter of fact, we shall find it every way answers our purpose. Observe the conduct of primitive christians, observe the behaviour of modern believers, how do they all abound in good works! Hence they are stiled in scripture *a peculiar people, zealous of good works.* As soon as Zaccheus

had *received* the Lord Jesus, you find him disposed to acts of justice and charity, Luke xix. 6. 8. No sooner was *Lydia baptized* into Christ, but she was given to hospitality and beneficence, Acts xiv. 15. And in the same chapter, we may observe how full of tenderness and compassion the jailor was after he *believed in God*: This is visible from his washing the apostles' stripes, his bringing them into his house, and setting meat before them, ver. 33, 34. When the apostle Paul was converted, his cry was, *Lord, What wilt thou have me to do?* He was desirous to *do* something for God. And this is the language of every true christian; having tasted the love of God, they are eager to *do* the will of God. To enumerate all the examples of christian piety and virtue, would be endless. The scriptures are full of them, and so is church history. And if you want instances of the power and efficacy of faith, read the eleventh to the Hebrews: There you will see the glory of his grace displayed in the eminent transactions and exemplary sufferings of many christian worthies. There you will meet with a cloud of witnesses, to illustrate and confirm the doctrine we are defending. And now what remains but to exhort you, dear reader, to be one of that number, and in your own life to shew forth the fruitfulness and excellency of justifying faith?

Are you then in a justified state? And, indeed, if you are not in a state of justification, you must be in a state of damnation; for
there

there is no medium. If you are not justified, you are condemned already *: If you are not saved, you must be damned. Do you then believe in Christ? Let the piety of your conversation evince the sincerity of your profession. The doctrine of justification by faith only hath no tendency to destroy good works. Although we are justified freely without works, yet good works follow after justification, and are the genuine effects of justifying faith. The grace of God that bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. The free love of God in Christ, is an irresistible constraint to obedience. What! shall we continue in sin, that grace may abound? Shall we do evil, because God hath done us good? “ Shall we cease from good works and re-
 “ linquish charity? May the Lord never
 “ suffer this to befall us! but let us hasten to
 “ perform every good work with diligence
 “ and alacrity †.” Only follow the advice of this apostolical father, and then what will become of Antinomianism? Are those who hold free justification chargeable with it? Or does the doctrine I have been defending countenance it? Is this doctrine an antithesis to good works? They are the worst Antino-

* John iii. 18.

† Αρξήσωμεν απο της αλαστοπομας, και εκκαλειπαμεν την αλαπην; μηθαμῶς τῆτο εασαι ὁ Δεσποτης εφ ἡμιν γεγεννηθῆναι, αλλα σπεύσωμεν μελα εκλεινας και προθυμιας παν ελπον αλαστον επιβλεπειν. Clem. Rom. 1 ad Cor.

mians who are Antimonians in life. What signifies men's disputing for good works, if if they do not practise them? You may quarrel all your life-time about good works, and be damned at last for not performing them. What a shame is it, that generally those who are most zealous in contending for good works, are most careless and indifferent in doing them? When men ask this question, What signifies doing good works, unless we are justified by them? we might be apt to imagine, that such persons, who expect to be justified by their works, should excel and abound therein; but how strange is it! The direct contrary appears in fact. We may observe those who are most litigious and disputations for works having a hand in their justification, are most negligent of them in their conversation. But what hypocrisy is this! Is not this mocking God and dissembling with a double heart? And how dreadful will the condition of those be, who boast so much of their virtuous actions and moral righteousness, if they are found wanting—if while they are so contentious for the theory, they are deficient in practice!

It is often objected, that those who believe justification by faith, frequently live wicked lives, and from thence men are ready to conclude, that their doctrine is false. But how inconclusive an argument is this? Is a good doctrine to be condemned for the wickedness of those who profess it? The best things may be abused. The doctrine of justification by
faith

faith only, does not tend to promote impiety and licentiousness; and if any pervert it to such purposes, it is not the fault of the doctrine, but of its abettors. The evil conversation of those who hold this doctrine does not in the least defile the doctrine itself. Yet what a pity is it that so wholesome a truth should suffer so much from the corrupt lives of those who profess it! And how deplorable must their case be, who hold so heavenly a truth in such hellish unrighteousness? What ingratitude is this to God! What cruelty to Jesus Christ! Such persons crucify the Son of God afresh, and put him to open shame. Oh! how is the Lamb of God wounded in the house of his pretended friends? They, like Judas, betray their master with a kiss; and under the appearance of friendship cut their Saviour to the heart, as Joab slew Abner. These bring more dishonour upon Christ and his gospel, and hinder the progress of the word of God more than the most inveterate open enemies, and the bitterest persecutors. Do you consider this, ye formal hypocrites, who have the truth in your understandings, but no life in your hearts? Will you make Christ the minister of sin? Will you turn his grace into lasciviousness? What then do you expect for your portion, but everlasting damnation? Do you think to reconcile Christ and Belial? Or do you imagine you may live in sin here, and go to heaven hereafter? If you flatter yourselves with such vain conceits, if you buoy yourselves up with such false hopes,

you may be sure that an evil heart hath deluded you, and sin hath blinded you. Why then do you call Christ your master? The devil is your master, and hell will be your wages. Repent therefore of your spiritual fornication, otherwise God *will cast you into a bed*, and all *them that commit adultery with you into great tribulation* *; *great tribulation, greater than can be expressed, greater than can be conceived*: and what sort of *a bed* do you think this is which God here threatens to cast you into? Now perhaps you sleep upon *a bed* of down or feathers, but how will you do to sleep upon *a bed* of fire and brimstone? Now perhaps you stretch yourselves every night and every morning upon *a bed* of ease, but how can you bear to stretch yourselves in hell-fire? Now you lay down your weary heads upon a soft pillow, but then hot burning coals will be your pillow for ever. Instead of lying in sheets of fine twined linen, you will lie in sheets of fire and brimstone; hell-flames will cloath you on every side; they will stick as close to you as your skin to your flesh, or your flesh to your bones. This will be the condemnation of all those who *profess* to know God, but in *works* deny him; who are abominable and disobedient, and unto every *good work reprobate*, Tit. i. 16. A great profession without a suitable conversation, will only procure you a greater damnation. Therefore awake, ye sleepy virgins; up, and

* Rev. ii. 22.

be doing: Shew your faith by your works. There is no true religion without good works. There may be works seemingly good, where there is no true religion. Good works are not the causes, but the fruits and effects of true religion; and where true religion is, these will naturally follow. Do not deceive yourselves; if you will not follow after holiness, if you are not conversant in good works, I tell you, you are not in a state of justification, but in a state of condemnation; and what conceptions soever you may form, or how clearly soever you may discourse of justification by faith only, yet if you sleep in sin here, you will awake in hell hereafter. There is no going to heaven but in a way of holiness, Heb. xii. 14. If you have faith to walk therein, you will be saved; but if you are unholy, you will never be admitted to see God, but you will be excluded the Divine Presence, and shut up in eternal misery,

C H A P. III.

OF THE HOLY SPIRIT.

THE Holy Spirit is the Third Person in the sacred TRINITY, who is God over all, blessed for evermore. The Godhead consists of Three Persons, the Father, the Son, and the Holy Spirit, and these Three are One in essence, their glory is equal, their existence eternal. The Holy Ghost is endued with the attributes of infinity and eternity; he is omnipotent, omniscient, omnipresent, immutable and incomprehensible; he is infinite in goodness, in justice, in truth, in purity and holiness, and every perfection. In short, he is God of God, Light of Light, very God of very God; he proceedeth from the Father and the Son, and with the Father and the Son he is worshipped and glorified.

When our Lord Jesus Christ was just upon leaving his disciples, he commissioned them *to baptize in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 20. So St. Paul salutes the Corinthians with praying, that *the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost may be with them*, 2 Cor. xiii.

14. All which evidently proves, that the Holy Ghost is GOD as well as the Father and the Son; to which the evangelist John bears a clear and indubitable testimony, 1 John v. 7. *There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* The divinity of the Holy Ghost is also asserted in many other places of the holy scripture: Thus Matt. xii. 31, 32. *The blasphemy against the Holy Ghost shall not be forgiven unto men,—neither in this world, neither in the world to come.* The Holy Ghost must be strictly and properly God, or else the sin against him would not be of so heinous a nature, and absolutely unpardonable. In Acts v. 3. saith Peter to Ananias, *Why hath Satan filled thine heart to lie to the Holy Ghost?* And ver. 4. he adds, *thou hast not lied unto man, but unto God:* which plainly shews us, that the Holy Ghost is true and very God; which also is further confirmed by the judgment which overtook Ananias upon his commission of this sin, *he fell down and gave up the ghost*, ver. 5. The apostle Paul swears by the Holy Spirit, 1 Cor. xv. 31. *I protest by your rejoicing* *. Now we cannot suppose he swears by the persons *rejoicing*, much less by *joy*, considered as a quality in them; he must therefore swear by the Holy Ghost, who was the author of their joy, and swearing is an acknowledgment of the person by whom we swear to be the true

* Νη την υμῶν καυχῆσιν.

God †. The apostle therefore, by swearing by the Holy Ghost, lets us know that he is the true and eternal God. The Spirit is said to *search the deep things of God*, 1 Cor. ii. 10. which he could not do unless he himself was equal to God in wisdom and knowledge. But what signifies multiplying arguments? We have said enough to prove the Godhead of the Holy Ghost. We now therefore proceed to shew,

- I. That the Holy Ghost dwells in the hearts of all true believers.
- II. That the illumination of the Spirit is necessary to a right and saving knowledge of the holy scriptures.
- III. That the comfortable influences of the Holy Ghost are really *felt* by those souls to whom they are communicated.

I. The first of these propositions is not so generally denied as the two last, and therefore some may be inclined to think I need not long insist upon it. However, I intend to give the reader full and sufficient proof of each of these heads, if the Lord enables me. The Homily on reading the holy Scriptures saith, “ He that keepeth the word of Christ is promised the love and favour of God, and that he shall be the *dwelling-place, or temple of the blessed Trinity*.” Here the indwelling of the Spirit is asserted; when he that keepeth Christ’s word is called the *dwell-*

† See Deut. vi. 13. Psalm lxxiii. 21. Isa. lxxv. 16.

ling-place or temple of the blessed Trinity. Because the Holy Ghost being One in substance with the Father and the Son, where he is, they are also; so that the whole *Trinity* dwells in a believing soul, John xiv. 23.

In the third part of the Homily for *Rogation Week* we are thus exhorted; “Let us
 “therefore meekly call upon that bountiful
 “Spirit, the Holy Ghost, which proceedeth
 “from our Father of mercy and from our
 “Mediator Christ, that he would assist us
 “and *inspire* us with his presence, — for
 “without his lively and secret *inspiration* can
 “we not so much as speak the name of our
 “Mediator.” Here *express* mention is made of the *inspiration* of the Spirit, as there is also in the XIIIth Article; “Works done before
 “the grace of Christ, and the *inspiration* of
 “his Spirit, are not pleasant to God.” And it is observable, as in the Homily above cited, we are stirred up to pray that the Holy Ghost would assist us, and *inspire* us with his presence; so the Liturgies are full of *inspiration*, and petitions for that purpose. Thus in the prayer of Christ’s church-militant, we find the supplicants “beseeching
 “God to *inspire* continually the universal
 “church with the Spirit of truth, unity
 “and concord.” And in the collect for the *Fifth Sunday after Easter*, “Grant to us thy
 “humble servants, that by thy holy *inspiration* we may think those things that be
 “good.” And in another place *, “Cleanse

* Communion Service.

“ the thoughts of our hearts by the *inspiration*
 “ *tion* of thy Holy Spirit, that we may per-
 “ fectly love thee,” &c. Now then, what
 think you ? Do you believe the church holds
 the doctrine of the *inspiration* of the Spirit, or
 not ? I have set these passages before you on
 purpose to convince you that she doth. What
 shall we say then to those who are ready to rave
 and gnash their teeth at persons who lay claim
 to *inspiration* ? Do not such people contradict
 the Articles and Homilies and Liturgies of the
 Church of England ? And what a shocking
 thing is it for ministers to offer up such peti-
 tions in their prayers, and then preach against
inspiration as soon as they get into the pulpit !
 Do not such men, while they deny and op-
 pose the *inspiration* of the Spirit of God,
 prove that they are inspired with a contrary
 spirit ? It is in vain here to reply, We only
 speak against the miraculous and extraordinary
inspiration of the Spirit : For who is there
 pretends to this miraculous and extraordinary
inspiration ? I know none that make any such
 pretensions. I entreat you therefore, do not
 make this pretence, of denying *miraculous in-*
spiration, a cloak for opposing *all inspiration*
 whatsoever. Do you believe the Articles and
 Liturgies of the established church ? If you
 do, why do you dislike the term *inspiration* ?
 And why are you offended at those who
 preach this doctrine, and experience it in their
 hearts ? Do you think our church, in the
 places I have quoted, means *extraordinary in-*
spiration, i. e. a power to work miracles ? But
 and

and if the common influence and *inspiration* of the Holy Ghost is hereby intended, why should you deride, much less despise or malign those who receive this divine Afflatus? Ought you not rather to acknowledge your want of it, and to wait upon God in prayer, and the use of all other means, that you also may obtain it?

The Liturgy, in several other places, holds forth this doctrine: Thus in the Prayer for the King, “ Replenish him with the grace of thy Holy Spirit:” In that for the Royal Family; “ Endue them with thy Holy Spirit.” In the Collect for *Quinquagesima Sunday*; “ Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity.” And in the Office of Confirmation; “ Fill them, O Lord, with the Spirit of thy holy fear.” Where you see the bishop prays, that the persons confirmed may be endued, yea, *filled* with the Spirit. So St. Paul prays for the Ephesians, that they may be *filled with all the fulness of God*, Eph. iii. 19. He doth not pray, that they may be *filled with God*, or *with the fulness of God*, but *with all the fulness of God*. Who can tell how much these words contain? And yet the apostle offers up this petition for the general bulk of believers in the Ephesian church; and this prayer had its effect, the event was accordingly, if we will believe Ignatius, who, in his epistle to the Ephesians, saith, “ Let us therefore

* Πάντα ἐν ποσειμεν ὡς αὐτὸς ἐν ἡμῖν κατοικῶν, ὥστε ὡμεν αὐτὸς ἔσται, καὶ αὐτοὶ ἡ ἐν ἡμῖν Θεοῦ ἡμεῶν. Ignat. *ad Ephes.*

“do all things, as having him dwelling in us, that we may be his temples, and he may be in us our own God *.” And in another epistle, viz. that to the Magnesians, he hath these words; “Knowing that you are full of God, I briefly exhort you * :” To which we may adjoin that passage of Clement the Roman: “A full effusion of the Holy Ghost was upon all †.” And yet some men of sense and learning esteem those expressions, *Full of God*, and *Full of the Holy Ghost*, as ostentatious and enthusiastical, notwithstanding they are countenanced by the scriptures, and found in the writings of primitive fathers. And bishop Hall describes the state of the soul under the influence of the divine Spirit, as “Ready for God, yea, Full of God ‡.”

I now offer the following texts of scripture in proof of what I have said upon this head. John the Baptist, who was to prepare the way for our Lord's coming, informs those who came to his baptism, that there was one coming after him, viz. Christ, who should *baptize them with the Holy Ghost and with fire*, Matt. iii. 2. By being *baptized with the Holy Ghost*, is meant receiving him to regenerate and sanctify our souls, both which are typified by water baptism. And if the conjunction

* Εἰδὼς εἰς Θεὸν γεμῆτε, συνήθως παρεκκελευσα ὑμᾶς. Ignat. *ad* Magnes.

† Πληγὴς Πνεύματος ἁγίου ἐκχυσίς ἐπὶ πάντας ὑμῖν. 1 *Epist. ad* Corinth.

‡ Dec. II. Ep. I.

and be here taken exegetically, the sense of the words will be this, *He shall baptize you with the Holy Ghost*, who for his illuminating, penetrating, quickening and refining influences, resembles *fire*. Accordingly he is compared to *fire*, Rev. iv. 5. And when he descended on the apostles, Acts ii. 8. *there appeared unto them cloven tongues like as of fire*; which was to denote the power and efficacy of the word preached, when the Spirit of God attends it.

In John vii. 38. we find these words, *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*. Our Saviour here gives us a promise of the Spirit, under the similitude of *water*. As *water* cleanses the body from filth and dirt, so the Holy Ghost purifies the heart from the pollution of sin: and as *water* cools and refreshes our bodies when we are faint and weary, so the Spirit of God refreshes and comforts our souls: hence it is that the Eternal Spirit is so frequently exhibited to us in scripture under the figure and resemblance of *water*. God calls himself *the fountain of living waters*, Jer. ii. 13. for whosoever drinks this *water*, *lives* for ever. The prophet Isaiah invites *every one that thirsteth, to come to the waters*, Isa. lv. 1. and so doth our Saviour, Rev. xxi. 6.--xxii. 17. St. Paul mentions *spiritual drink*, 1 Cor. x. 4.--xii. 13. This *spiritual drink*, this *living water*, is the common privilege of all believers, which makes the evangelist add, *This spake he of the Spirit, which they that believe on him should receive,*

ceive, ver. 31. And so saith God, Acts ii. 17. *I will pour out of my Spirit upon all flesh.* i. e. upon all the fallen race who believe in Jesus Christ.

The angel who foretold the birth of John the Baptist, saith, *he shall be filled with the Holy Ghost even from his mother's womb*, Luke i. 15. Elizabeth and Zacharias were both *filled with the Holy Ghost*, ver. 41. 67. Peter was *filled with the Holy Ghost*, Acts iv. 8. and Paul, Acts xiii. 9. Stephen is described as *a man full of faith and of the Holy Ghost*, Acts vi. 5. so likewise is Barnabas, Acts xi. 24. You will be ready to object, These are particular and extraordinary instances, and they are no rule for us to go by: though the apostles and some others had such plenteous and plenary vouchsafements of the Holy Spirit, we are not to expect the same now. But why not? Have we not as much need of the Holy Spirit as the apostles and first christians had? Is it not our privilege, upon whom the ends of the world are come? Why then should we not ask for it, and expect to receive it at God's hands? and I would advise persons to be cautious of confining the Spirit to primitive times, lest they confine heaven to primitive times, and so miss of it themselves; for indeed there is no going to heaven without receiving the Holy Spirit. Besides, what saith the scripture? *The disciples were filled with joy and with the Holy Ghost*, Acts xiii. 52. By the disciples, are here meant not only the apostles, prophets and evangelists, but also the whole body of believers in general. Was it then the privilege of the followers of Christ

Christ to be *filled with the Holy Ghost* in those days? And is it not equally their privilege now? Who will undertake to prove the contrary? They will find it a difficult, yea, insuperable task. The apostle Paul therefore with good reason exhorts the faithful souls at Ephesus to be *filled with the Spirit*, Eph. v. 18. He had before prayed that they might be *filled with all the fullness of God*, chap. iii. ver. 19. And Oh! that this prayer and this exhortation may have their accomplishment in the hearts of all those who are called christians!

The same truth is asserted in divers other places of scripture. The great apostle of the Gentiles saith, Gal. iv. 6. *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* To which add, Rom. viii. 15. *Ye have received the Spirit of adoption, whereby we cry, Abba, Father.* All real christians are *sons of God*, both by regeneration and adoption; and as natural children have freedom and familiarity with their parents, so the children of God have free access to and close communion with their heavenly Father. For this purpose God sends forth the Spirit of his Son into their hearts, not calling, or saying, but (as Luther observes) *crying**, Abba, Father; for when they pray, they cry unto God, Luke xviii. 7. Psal. lxxvii. 1.—lxxxviii. 1. a Spirit of grace and supplication is poured out upon them. They find enlargement of heart, liberty of speech, and a power

* Κραζον.

freely to lay open their minds to God. The word *Abba* denotes that love and affection, as well as that simplicity and godly sincerity, wherewith the true saints of God approach his throne; therefore we find our Saviour addressing God the Father in this familiar and pathetic language, *Abba, Father, all things are possible unto thee*, Mark xiv. 36.

The indwelling of the Spirit is again mentioned, 1 Cor. iii. 16. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* and chap. vi. ver. 19. *What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* These interrogatories are equivalent to positive assertions, and teach us, that the hearts of believers are the *temples* of the Holy Ghost. This the same divine author directly affirms, 2 Cor. vi. 16. *Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. I will inhabit them* *. Which expression specifies the intimate union and communion there is between God and his people: their hearts are his habitation, and there he resides as in his holy *temple*. And I take the word *dwell* to admonish us of God's perpetual abiding with his people: he doth not turn in for a night or a day, as a way faring man; but when he once enters into their hearts, there he abides for ever: their hearts are his home. This text hath of old been made use of to prove and

* Ενοικησεν ἐν αὐτοῖς.

establish our doctrine. It was quoted by Ignatius the martyr, in his examination before Trajan the emperor. Trajan said, “Who is Theophrus? Ignatius answered, He that *bath Christ in his breast*.—And a little after the emperor said, have you therefore *in you him that was crucified*? Ignatius answered, Yes: for it is written, I will dwell in them, and walk in them *. Whereupon Trajan pronounced sentence of death upon him, and ordered him to be torn to pieces by wild beasts. I think proper to mention this, that none may take part with Trajan in condemning the generation of the righteous, in persecuting those *who have Christ in their breast, and bear in them Jesus that was crucified*. For how ready are some people to tear others in pieces, for no other reason but this, because they acknowledge they have the Spirit of God *dwelling in them*? And yet we see upon what ample testimony this doctrine depends; it is so clear from the scriptures, and our own articles and homilies, that none but those who are wilfully blind can avoid seeing the truth of it. The apostle and evangelist John is as express as the apostle Paul upon this head; *he that keepeth his commandments, dwelleth in him, and he in him*, 1 John iii. 24. and ch. iv. ver. 13. *hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*; and ver. 16. *he that dwelleth in love, dwelleth in God, and God in him*.

* Τις εστιν Θεοφορος, Ιγνατιος απεκρινατο ο Χριστον εχων εν σπέρνι. — Τραιανος ειπεν συ ουκ εν εαυτω φερεις τον σωτηριστα; Ιγνατιος ειπεν να γεγραπται γαρ ενοικησω εν αυτις, και εμπεριπατησω. Τραιανος απεφηνατο. Ignat. Act. Martyr.

It remains therefore now to propound St. Paul's question, Acts xix. 2. *Have ye received the Holy Ghost since ye believed?* I suppose what I have said may convince you of the necessity of receiving the Holy Ghost, and I hope now you do not look upon this doctrine as enthusiasm or delusion; how is it therefore with your soul? answer to God and your own conscience. Have you received the Holy Ghost, or have you not? If you have not, what is all your religion worth? Do you think you have any true religion in you? I tell you, you have not. The Spirit of God is all in all in the christian religion: so much of the Spirit as you have in you, so much true religion you have. But *if any man have not the Spirit of Christ he is none of his*, Rom. viii. 9. Therefore never presume to call yourself a christian, till you have the Spirit of Christ in your heart. The principal difference between heathen morality and vital christianity I take to be this, the one is the effect of natural reason refined; the other is the work of the Holy Spirit in the soul. Now you may call yourself a christian, and be so deemed by others; but if you have not the Holy Spirit in you, all your religion is like a body without a soul, i. e. dead; and your external christianity is no better than heathen morality, and so will never procure your admission into the kingdom of heaven. But further, if you have not the Spirit of God in you, then the evil spirit is in you. Ah! you will be apt to say, this is
a hard

a hard saying indeed, who can bear it? Though this assertion may seem strange; yet it is true, and is thus demonstrated: the Holy Spirit and the evil spirit divide all mankind betwixt them; the children of God are under the influence of the one, and the children of disobedience are under the power of the other; there is no medium: and consequently, if you are not under the influence and agency of the Holy Spirit, the infernal spirit, i. e. the devil, is in you. Perhaps you would be terrified and affrighted above measure if the devil was to appear to you outwardly; but I assure you, if he bears sway and empire in your heart (as he most certainly does, unless the Spirit of God be in you), he will do you infinitely more mischief there, than he could do by any outward visible appearance whatsoever. But you may be ready to reply, I am easy and quiet, and do not perceive myself to be under Satan's power and dominion. What, then? Is your condition the safer, because you do not perceive your danger? If you was sensible of your danger, you would probably use some means for your escape. Your lukewarmness, indolence and senselessness, your being at ease in a carnal state, and your indifference to the things of God and religion, are evidences to others of your being under the guidance and agency of the evil spirit, though you may not perceive it yourself. *The strong man armed keepeth his palace, and his goods are in peace,* Luke xi. 21. You therefore are in a false peace, because the *strong man*, i. e. the god

of this world, hath possession of your heart. Your danger therefore is not the less, but the greater, by reason of the insensibility of your condition. As for those who ridicule the doctrine of the Spirit, and hate and revile those holy souls in whom he dwells, the case is evident; they are earthly, sensual, *devilish*, *having not the Spirit*, Jam. iii. 15. Jude 19. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Do not mistake me, I do not speak this as if I wish'd you in hell, or as if it was impossible for you to escape damnation. I only admonish you of your danger, as our Saviour did the Jews, Matt. xxiii. 33. I tell you there is yet mercy for you: I advise you therefore not to persist in the error of your way. Turn from the path that leads to destruction, be humbled for your obstinacy in opposing Christ and his Spirit, and meekly call upon God to give you that Holy Spirit whom you have so long resisted, and so blindly contradicted and blasphemed.

But in the next place, if you have received the Holy Ghost, what an infinite honor, what a glorious privilege, hath God conferred upon you! What a wonder of grace is it, that God should in very deed dwell with men! Ye are *a spiritual house, an holy temple in the Lord, an habitation of God through the Spirit*, 1 Pet. ii. 5. Eph. ii. 21, 22. How highly hath God favoured you! And this he did not do for any goodness, merit, or excellency in you, but for own mercy's sake. You are by nature no better than others. If ye differ, it is the grace
of

of God that makes you to differ. Therefore glory not in yourselves; only in the unmerited goodness of God, and his free grace in Christ Jesus our Lord. “ I taste much of God (saith Ignatius); but I moderate myself, lest I should perish in glorying*.” I wish all who have the Spirit of God in them were of this holy martyr’s mind.

The Spirit of God is holy, and therefore by way of eminence called the Holy Ghost. He is infinitely holy as God, and he restores all in whom he dwells to the image and likeness of God. It is he that purifies the hearts of God’s people, and makes us partakers of a holy, heavenly, and divine nature. As soon as the apostle Paul had inculcated the doctrine of God’s dwelling in the souls of his children, he immediately subjoins this exhortation, *wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing*, 2 Cor. vi. 16, 17. If the Holy Spirit resides in you, he will make you holy; he will subdue the power of vanity and corruption, and make you pure in heart: you, will no longer live in a servile subjection to sin, but have freedom from it, and dominion over it. The lusts of the flesh will decay and die, all holy desires will be quickened in you, and the virtues and graces of the Spirit will flourish and ripen in your heart. The house of Saul will wax weaker and weaker, and the house of David stronger and stronger. How

* Πολλα φρονω εν Θεω αλλ’ εμαυτον μετρω, ινα μη εν καυχηση απολωμαι. Ignat. ad Trall.

is it then with thy soul? Dost thou feel these effects wrought in thee? Art thou holy in heart? Dost thou avoid every appearance of evil? Dost thou suppress the first stirrings of sin in thy soul? Dost thou live in no secret sin? Dost thou indulge no unclean thought? Art thou as careful to avoid sinning against God in private, as if the whole world saw thee? In short, hast thou an inward and irreconcilable hatred of all sin, and an eager panting, hungering and thirsting after all degrees of holiness? Do not labour to shift off these questions; let them strike near your heart, and convince you of your unholiness and unlikeness to God. Why should you deceive yourself? If you have the Spirit of Christ in you, you will feel the bent and bias of your soul carrying you to the highest measures of purity and sanctification; a faithful man “hath white hands” and a clean soul, fit to lodge God in; all the rooms whereof are set apart for his holiness*.” Is your soul thus dedicated to God? And are your words and actions conformable thereto? Do you avoid all idle and frothy conversation? Is your speech with grace, seasoned with salt? Doth no corrupt communication proceed out of your mouth, but that which is good to the use of edifying? Do you put off all foolish talking and jesting, which are not convenient? And is it your delight to talk of God and his dear Son Jesus Christ? Do you feel your heart warmed by

* Bishop Hall’s Character of a faithful man.

holy conference and heavenly meditation? Be diligent likewise to adorn the doctrine of God our Saviour in all things. Be swift to hear, slow to speak, and slow to wrath. Let your moderation be known to all men. Love all who love Christ, without respect of persons or distinction of parties. Be ready to forgive injuries and bear offences. Labour after that charity which is not easily provoked. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. *Sanctify the Lord God in your heart; having a good conscience, that whereas they speak evil of you as of evil-doers, they may be ashamed who falsely accuse your good conversation in Christ,* 1 Pet. iii. 15, 16, Alas! how doth the cause of Christ suffer through the vain and trifling behaviour of the professors of his gospel! How many talk of the Spirit of God, and yet live in the spirit of the world, in the pomp and pride of life, and in the indulgence of the flesh? Some people's religion is made up of mirth and jesting; they are light and trifling upon all occasions, and discover nothing so much as a talkative tongue, and an airy ridiculous turn of mind. Such persons may ask themselves, Does this discourse, this behaviour become one who is to act according to the inspiration of the divine Spirit? The very thoughts of the presence of God within us would condemn many of our allowed ways of speaking and acting, or else baffle all our pretensions to christianity. Who hath more reason to be afraid of acting below his dignity than he whose soul is the temple of the Holy Ghost?

Ghost? Certainly none ought more carefully to watch over their conduct, than they who are to live and act according to the dictates and motions of the Spirit of God. The sense therefore of this divine inhabitant in us should be a motive to universal holiness and undisssembled piety. We are also to be reminded, that by our idle words and vain foolish actions we *grieve* the Spirit, Eph. iv. 30. and cause him to withdraw from us, and leave us in the darkness and misery of our nature. God seldom or never forsakes his people, unless they first forsake him, as David saith to his son Solomon, *If thou forsake him, he will cast thee off for ever*, 1 Chron. xxviii. 9. Souls first forsake God by some inward or outward sin, and then he forsakes them; and so they fall into doubts and darkness, and are often at the point of despair. What a dreadful thing is it to be deserted by the Spirit of God! They who have felt the misery of such desertions, know that no pains are like those pains, no sorrows like those sorrows. As when God speaks peace, who can trouble? so when God troubles, none can speak peace. Watch therefore, and strive against sin, and avoid every thing that may displease God, or cause his Holy Spirit to depart from you.

To conclude; have you the Spirit of God in you? Then wait in expectation of future glory. The Holy Spirit is the seal *whereby ye are sealed unto the day of redemption*, Eph. iv. 30. What God *seals* he appropriates for his own, and it cannot be alienated from him.

Hath

Hath God then *sealed you with that Holy Spirit of promise?* Then he hath made you his own, you are his in an eternal and inviolable covenant; and altho' the mountains depart, and the hills be removed, yet *my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee*, Isa. liv. 10. The Spirit of God is also called *the earnest of our inheritance*, Eph. i. 14. God hath given his children many great and precious promises; but lest that should not suffice, lest they should distrust his goodness or question his faithfulness, he gives them an earnest of the purchased possession. An earnest is part of the estate, and security of the conveyance of it. Hath God therefore *given us the earnest of the Spirit in our hearts?* As certainly as we have the Spirit of God dwelling in us here, we shall dwell with God in heaven hereafter. If we have the *earnest*, we cannot miss of the inheritance. Lastly, the Spirit is a witness, 1 John v. 6. *it is the Spirit that beareth witness*. And what doth he bear witness to? The apostle Paul tells us, *the Spirit beareth witness with our spirit, that we are the children of God*, Rom. viii. 16. The Spirit is infallible, and his testimony is to be depended upon. His evidence is clear and convincing, so that they to whom he witnesseth, cannot possibly doubt of their being children of God. Their faith and hope are built upon the testimony of the divine Spirit. And how is it possible they should doubt their being children of God, when God by the inward

ward witness of his Spirit tells them they are? Hence they draw near to God in *full assurance of faith*, as the apostle speaks, Heb. x. 22. They are sure that God is their Father, that Christ is their Saviour; they are sure their sins are forgiven, and that they are at peace with God; they are as sure of going to heaven as if they were there already. This is a part of experimental religion which *despisers will not believe, though a man* who hath experienced the truth thereof *declare it unto them*, Acts xiii. 41. “Worldlings (saith bishop Davenant*) will not believe that such a full assurance of faith is impressed upon the hearts of believers; but the pious who continue steadfast in the gospel experience it.”

II. The illumination of the Spirit is necessary to a right and saving knowledge of the holy scriptures: I say, a *saving* knowledge of the holy scriptures, because men may have a notional acquaintance with them, a speculative knowledge of them, and yet not be in a state of salvation. This knowledge is not sufficient to bring them to heaven. A competent skill in grammar, history and criticism, will give men an insight into the letter of scripture; but to see the true light, and feel the saving power thereof, an internal operation of the Spirit is required: and without this, no

* Τalem πολλοφροσιν imprimi fidelium animis non credent mundani; experiuntur tamen pii, qui constantes perseverant in evangelio. Exposit. Epist ad Col. cap. 11. ver. 2.

man can understand the scripture to any saving purpose. *The natural man* (saith the apostle) *receiveth not the things of the Spirit of God*, 1 Cor. ii. 14. A person can no more discern spiritual and divine things without the teaching and illumination of the divine Spirit, than a man without eyes can behold the sun. In the fall of man all his faculties were vitiated and debased; amongst the rest, his understanding was darkened, and his judgment corrupted: hence he is rendered incapable of beholding spiritual objects, and forming a right judgment concerning them. He remains in gross ignorance of the things of God and religion, till the Holy Spirit darts an heavenly beam into his soul, and fills him with a divine light: for it is the Spirit which searcheth all things, yea, the *deep things* of God, and *revealeth* them unto us, ver. 10. in such a manner and measure as is necessary to our eternal salvation. We cannot know these divine *depths* any farther than the Holy Ghost *reveals* them unto us.

In the second part of the Homily of the Information of certain places of scripture, the people are thus instructed, “ If ye will be
 “ profitable hearers and readers of the
 “ holy scriptures, ye must first deny your-
 “ selves, and keep under your *carnal senses*
 “ taken by the *outward* words, and search
 “ the *inward meaning*: reason must give
 “ place to God’s Holy Spirit; you must sub-
 “ mit your worldly wisdom and judgment
 “ unto his divine wisdom and judgment.”

How

How would that expression, “Keep under
 “ your *carnal senses*, taken by the *outward*
 “ words,” be laughed at, if it was not found
 in one of our own homilies ! And how disagreeable to some people is the doctrine of an
outward and *inward meaning* in scripture ?
 Yet this Homily makes express mention of
 both these, and exhorts “ the people to search
 into the *inward meaning* of scripture, and to
 submit their reason to God’s Holy Spirit.”

The Homily entitled, *A fruitful Exhortation to the Reading and Knowledge of the holy Scripture*, hath this passage : “ The words of
 “ holy scripture be called words of everlasting
 “ life, for they be God’s instrument ordained
 “ for the same purpose. They have power to
 “ turn through God’s promise, and they be
 “ effectual through God’s assistance ; and be-
 “ ing received in a faithful heart, they have
 “ ever an heavenly spiritual working in them.”
 To which add the conclusion of the Homily
 for *Whitsunday* ; “ He that is the Lord of hea-
 “ ven and earth of his great mercy so work in
 “ all men’s hearts, by the mighty power of
 “ the Holy Ghost, that the comfortable gos-
 “ pel of his Son Christ may be truly preached,
 “ truly received, and truly followed in all
 places.” The comfortable gospel of Christ
 cannot be truly preached without the mighty
 power of the Holy Ghost. Preachers who
 have not the Holy Ghost are no ministers of
 Christ. They who have the Holy Spirit
 attending their ministry, speak not with the
 enticing words which man’s wisdom teacheth,
 but

but which the Holy Ghost teacheth. When they are thus influenced and inspired, their word is in power, and in the Holy Ghost, and in much assurance. The Holy Spirit warms their heart, and they feel what they say: “ their expressions are affectionate and cordial, “ as proceeding from the heart, and an experimental acquaintance with those truths “ which they deliver; *quod procedit è corde “ redit in cor.* It is a hard matter to affect “ others, with what we are not first affected “ by ourselves. *Præcipuum ad persuadendum “ est amare quod suades: Amanti pectus ipsum “ suggerit orationis ardorem.* It is said of “ John the Baptist, that *he was a burning “ and shining light: Ardere prius est, lucere “ posterius; ardor mentis est lux doctrinæ.* “ This is to speak in the evidence and demonstration of the Spirit and power.”

The Homily of reading the Holy Scripture says, “ In reading of God’s word he not always most profiteth that is most ready in “ turning of the book, or in saying of it “ without book, but he that is most turned “ into it, that is most *inspired* with the Holy “ Ghost, most in his heart and life altered “ and changed into that thing which he “ readeth.” It is not he that is most clear in his ideas, most accurate in his conceptions, or most refined in his speculations, nor he whose head is most philosophically or geometrically turned, that is the most profitable

reader of holy scripture; but he who is most *inspired* with the Holy Ghost, and whose heart and life are most changed into that which he readeth. Without the *inspiration* of the Holy Ghost, all our human wisdom and science will no more enable us savingly to understand the scriptures than to create a new world. “ Man’s human and worldly wisdom
 “ and Science (as saith the same Homily) is
 “ not needful to the understanding of scrip-
 “ ture, but the revelation of the Holy Ghost
 “ who inspireth the true meaning unto them
 “ that with humility and diligence search
 “ therefore.” Now, do you think our Reformers were enthusiasts? Why then are you ready to call those enthusiasts who speak of the *inspiration* of the Holy Ghost? How do you expect to understand the scriptures? You are here taught, that it is not all your skill in arts and sciences will help you to a right understanding thereof; but it is the revelation of the Holy Ghost, and his *inspiration*, that must advance you to this high attainment. And note, by inspiration here we do not mean any new power to write a new scripture, but only to understand the ancient writings of the *Old* and *New Testament* aright to all intents and purposes of salvation. This is what our Church prays for in the Collect for the second *Sunday* in *Advent*; “ Blessed Lord, who
 “ hast caused all holy scriptures to be written
 “ for our learning, grant that we may in
 “ such wise hear them, read, mark, learn,
 “ and inwardly digest them, that by patience
 “ and

“ and comfort of thy holy word we may
 “ embrace and ever hold fast the blessed hope
 “ of everlasting life, which thou hast given
 “ us in our Saviour Jesus Christ.” And have
 we not all reason to join in such a prayer ?

The scriptures are very clear and express in this particular. Thus saith the holy Psalmist, *Open thou mine eyes, that I may behold wondrous things out of thy law*, cxix. 18. The inspired author, from a sense of the weakness of his own understanding, and the sublimity of divine mysteries, breaks out into this devout petition. He prays God to *open his eyes*, that he might *behold* the wonders of the divine book ; implying, that without this heavenly illumination he could not understand it. The case is the same with us : unless the Spirit of grace enlightens our dark minds, we cannot savingly discern the mysteries of the kingdom of God. The same divine writer speaks to the same purpose, ver. 12. *Blessed art thou, O Lord, teach me thy statutes* ; where we see the holy man of God first blesses the Lord for past and present manifestations of his grace, and then prays for further revelations and discoveries, *teach me thy statutes* ; i. e. give me the inward *teaching* of thy Spirit, whereby I may have a clear view of the doctrines, precepts, and privileges contained in thy holy word. And this petition is repeated, ver. 26, 33, 64, 68, 124, 135, which shews how earnest the Psalmist was in this his request. And when we have a sense of the need of this divine teaching, we shall be ceaseless and

importunate in our supplications to God, that he would afford us the guidance of his infallible Spirit to conduct us in all our sacred researches.

We are informed in Luke xxiv. 45. that our Saviour *opened the understanding* of his disciples *that they might understand the scriptures*; which shews us that they could not have understood them, unless the blessed Jesus had thus opened their understanding. Now then it may be asked, can we understand the scriptures without having our understanding opened in the same manner? Have we not as much need of this spiritual illumination as the apostles had? Or do we think we can understand the scriptures without it, though they could not? If men are thus conceited of their own wisdom and abilities, may not God justly leave them to the guidance of their natural intellects, to walk on in the darkness of their own hearts to blackness of darkness for ever? How earnestly therefore should we call upon God to do the same thing in our hearts, which he did in the hearts of his disciples! for otherwise we shall never understand the scriptures to any saving purpose. The time when our Lord Jesus thus opened their understanding is remarkable: For first, they had before this been sent out to preach *; they must then therefore have had some knowledge of Christ and his offices; yet now after his resurrection the blessed Jesus *opens their*

* Luke ix. 1, 2.

understanding, i. e. gives them a fresh display of his grace and mediatorship. The most aged ministers, the most advanced believers receive an augmentation of spiritual light and wisdom. All our knowledge is finite, and so is capable of perpetual addition and increase. Secondly, this opening of their understanding was before the plenary effusion of the Holy Ghost on the day of Pentecost, Acts ii. and therefore cannot mean any extraordinary donation of the Spirit peculiar to the apostles only, but must signify such a communication thereof, as all experienced christians are endowed with. Accordingly, when it is said the Lord *opened* Lydia's heart, Acts xvi. 14. the very same Greek word † is there used, which the divine evangelist here makes use of. When Lydia's heart was *opened*, *she attended to the things which were spoken by Paul*, and God opened her heart for this very end and purpose. Had not the Lord opened her heart, she would have remained in blindness and ignorance for ever. And till the same gracious Lord *opens* our hearts, as he did faithful Lydia's, we shall never savingly attend to things eternal and divine.

The apostle Paul prays for the Ephesians, that the *eyes of their understanding might be enlightened*, Eph. i. 18. and chap. v. ver. 8. faith he, *Ye were sometime darkness, but now are ye light in the Lord*. *Darkness* and *light* are abstract terms, and so denote to us the extreme

† Διανοεῖς.

misery of a natural, and the extreme felicity of a regenerate state. They also acquaint us with the diametrical opposition of these two states. Christ is called *the light of the Gentiles*, Isa. xlii. 6. xlix. 6. Luke ii. 32. Acts xiii. 47. He calls himself *the light of the world*, John viii. 12. ix. 5. He was sent to *open the blind eyes*, Isa. xlii. 7. *To give light to them that sit in darkness*, Luke i. 79. and *recovering of sight to the blind*, Luke iv. 18. So the apostle Paul was sent to the *Gentiles to open their eyes, and to turn them from darkness to light*, Acts xxvi. 18. 2 Cor. iv. 6. saith he, *God who commanded light to shine out of darkness, hath shined in our hearts*. All which I alledge (and much more might be alledged) to shew the total darkness of men in their natural condition, and the absolute necessity of the enlightening grace of God.

Experience is the mother of all knowledge, natural and spiritual, and this doctrine is confirmed by the experience of all saints. The scriptures are full of instances of a divine light and power attending the word. When St. Paul was converted, *the light that shined round about him* was but an emblem of the internal irradiation of his mind by the Holy Ghost. When our Saviour called Simon and Andrew, James and John, they heard, besides the outward call of his voice, the inward call of his Spirit; otherwise they would not have immediately *left their nets, the ship, and their father, and followed him*, Matt. iv. 18, 22. So likewise when the blessed Jēsus called Mat-
thew,

threw, he was *sitting at the receipt of custom*, Matt. ix. 9. getting riches, engaged in business, and sharing largely in this world's goods; and we cannot suppose he would have so readily forsaken All to follow Christ, if the Holy Spirit had not inclined him thereto. "When
 " the inward call of the Spirit accompanies
 " the outward call of the word, the soul readily complies, and presently yields obedience to the voice of God. Christ oft-
 " times speaks by his word to our ear, and
 " we hear not, we stir not; but when he
 " speaks by his Spirit to our hearts, Satan
 " shall not hold us down, the world shall not
 " keep us back, but we shall arise and follow
 " our Lord and Master *." And when Christ called Zaccheus, a divine power and energy went along with his words, as we may gather from the effect they had upon him; for he *made haste, and came down, and received him joyfully*, Luke xix. 6. And so innumerable instances might be heaped together to evince this doctrine, and to shew that the Holy Ghost adds a vital power and influence to the word, and makes it effectual to the illumination and conversion of souls. Yea, I might add, every fresh convert is an instance of the truth of it; and if you are converted, you will need no further arguments to prove it.

The application of this is easy. Hence we learn not to lean to our own understandings, nor to think by our own natural abilities,

* Bishop Hall.

without the assistance of divine grace, to attain a saving knowledge of God's word.

“ Absurd (saith a learned bishop of our Church) is the doctrine of the Socinians, and some others, that unregenerate men, by a mere natural perception, without any divine superinfused light (they are the words of Episcopus †, and they are wicked words) may understand the whole law, even all things requisite unto faith and godliness; foolishly confounding and (impiously deriding, as too many do in this present day) the spiritual and divine sense of holy scriptures with the grammatical construction §.” Many read the scriptures, yet never understand them, because they trust to their own understanding, instead of depending upon the teaching and influence of the Holy Spirit. A person can no more understand the scriptures savingly without the illumination of the Holy Ghost, than a man can understand Greek or Hebrew, or any other language which he hath never learned. The scriptures are all an unknown language to an unenlightened heart. Learned men often think they understand the sacred writings, because they know the literal meaning of the words: dictionaries and lexicons are their tutors and governors, and the letter of the text is the highest of their attainments. And thus far natural men may aspire: they may compass

† Sine lumine supernaturalis Potentiæ superinfuso. *Episcop. Disput.* 3.

§ Bishop Reynolds's Sinfulness of Sin.

the grammatical construction of the words, when yet they have no inward experience of evangelical doctrine in their hearts. Men may be well versed in science and philosophy, and well instructed in the languages ; but unless they are taught, not by critics and commentators, but by the Spirit of God, they *know nothing yet as they ought to know*, 1 Cor. viii. 2. A moderate skill in the languages is serviceable in determining the true sense of words ; yet if men stop here, how far short do they fall of the one thing needful ! They are acquainted with the *letter that killeth*, but ignorant of *the Spirit which giveth life*, 2 Cor. iii. 6. The *veil* is yet *untaken away in reading the Old Testament* and the New, ver. 14. A great deal of learning in the head, with no grace in the heart, does frequently fill men with pride, blind their minds, and harden their hearts, and sink them into eternal darkness and destruction.

Never therefore take the sacred volume in your hand without lifting up your heart to God : Beg of God to give you the light of his Spirit, to lead you into the light of divine truth. The reason why persons read the scriptures to little or no purpose is, because they do not call upon the Lord for a blessing upon their reading ; they take up the scriptures with as much carelessness and indifference as any other book, neither considering the weakness and shallowness of their own judgment, nor yet the mysterious nature of scriptural truths : hence the word of God is to them a
dead

dead letter, a book sealed, and it strikes with no power or demonstration upon their hearts. And besides, I think it is no wonder men fall into dangerous errors and heresies, if they trust to their own natural parts, and make the illuminating grace of the Spirit neither the object of their faith, nor the subject of their prayers. Does God do them any injustice in leaving them to their own wisdom and understanding, seeing they place so much confidence therein as to acknowledge no necessity of a supernatural and divine illumination? Reading the scriptures without the light of the Spirit, is but an unprofitable exercise; it is in effect reading without eyes. We cannot understand the inspired writings but by the same Spirit which indited them. The Holy Ghost, which dictated them at first to the apostles, must interpret and explain them to us, or else we shall never acquire a saving knowledge of them. “Wicked men (saith Mr. Herbert) however learned, do not know the scriptures, because they feel them not, and because they are not understood but with the same Spirit that wrote them.” This may seem strange doctrine to a carnal mind, and to a person unacquainted with the power of godliness; but a soul that knows by experience what it is to be in doubt when salvation is at stake, will be glad to hear of the direction of the Spirit, and will readily depend upon it, and heartily acquiesce in it. And indeed when we are under a due sense of the weakness of our own judgment, and
cast

cast our eyes abroad on the world and observe what innumerable errors there are, and how many abler and wiser heads than our own are and have been deceived, how do our souls tremble! What hope could we have? Or where should we flee for relief, but to the teaching and unction of the eternal Spirit? This is what we are to rely upon; this is what we are to trust to: and those who are under a right apprehension of things will find themselves constrained to pray to God for the illumination and manuduction of his Holy Spirit. And prayer is the life of study: those who study the scriptures with incessant prayer, will not fail to be led into the true meaning of them. *Bene orasse est bene studuisse*, was a saying of Luther: They study best, who pray most. And God will certainly vouchsafe his help to all sincere and devout supplicants. “The eyes of our understanding shall be irradiated with a celestial beam, and we shall feel an internal operation of the Spirit on our hearts communicating light and wisdom *.” And how glorious is it when souls experience this heavenly illumination! Then, as the apostle speaks, they are brought out of darkness into *marvellous light*: *Marvellous light* indeed: *Wonderful light* †! They are filled with wonder and astonishment at every thing they see in the spiritual world: They

* See Dr. Edwards on the Excellency and Perfection of the Scriptures.

† *Θαυμαστον φως*, 1 Pet. ii. 9.

wonder to see how blind they were before; they wonder to see how enlightened they are now: They read the scriptures as if they had never read them before, and all therein appears new, and comes with a quick, vital, comfortable influence upon their hearts. Then they become settled in all doctrines, not by an external speculation, but by an internal sensation of the goodness of them; they see the fitness and propriety, they taste the sweetness and felicity of every evangelical truth: They walk with pleasure in the ways of God; and his precepts, which before were burdensome and grievous, now become perfect freedom, life, liberty and strong consolation to their hearts.

III. The comfortable influences of the Holy Ghost are really felt by those souls, to whom they are communicated. There is much wrangling and disputing about this proposition; some say one thing, and some another; and one might justly wonder (was it not for the blindness and corruption of human nature) there should be so much contention about so plain a matter; for this proposition seems to be no sooner stated but demonstrated; for what sort of comforts must those be, which cannot be felt? They will in effect be none at all; if therefore you deny the possibility of feeling the comforts of the Spirit, you do in effect deny their reality. Besides, I might observe, the denial hereof is not only unscriptural, but also unphilosophical. The
soul

soul is the seat of life and perception in man, and by consequence must itself be endued with sensibility and perceptibility ; if therefore God is pleased to make any impressions of pleasure or comfort upon the soul, the soul will have a real sense and perception thereof. But how irrational as well as irreligious is it to assert, that the soul is the spring and source of all sensation and perception, but yet incapable of feeling divine joys and spiritual consolations ! It is true indeed, spiritual sensation or feeling is as different from bodily, as the soul is from the body, nevertheless the one is as real as the other. This I doubt not I shall make good from the Homilies and Liturgies. The third Part of the Homily on Faith is directly to our purpose, “ If you feel and perceive such a faith in you, rejoice in it, and be diligent to maintain it, and keep it still in you ; let it be daily increasing, and more and more by well working,” &c. Our reformers we hope were good men, and felt that faith of which they here speak. If you do not feel this faith in you, you should not immediately ridicule and condemn the doctrine of feeling faith, but pray to God to shew you this truth both by an information of the judgment, and an experience of the heart. An historical faith may make you a member of a church visible, but nothing less than a feeling faith in the heart will constitute you a member of Christ’s body mystical. And let those who have this faith follow the exhortation here given, viz. to increase in it, and to exert it more and more by well working.

The

The Homily for Rogation Week hath these words, “ If after contrition we feel our consciences at peace with God through remission of our sins ;” here is mention made of feeling our consciences at peace with God, which some men count enthusiasm ; but indeed how shall we know we are at peace with God, unless we feel it ? Peace and all other evangelical blessings are made known to us only by this inward feeling, and we can no farther know our interest in them than as we have a feeling possession of them. Therefore in another place we meet with these words, “ God give us grace (good people) to know these things, and to feel them in our hearts.” And observe what follows, “ This knowledge and feeling is not in ourselves, by ourselves it is not possible to come by it.” What words can be plainer ? And if this will not convince people of spiritual feeling, what will ?

The Homily on Repentance thus encourageth the true penitent, “ Neither let the remembrance of thy former life discourage thee ; yea, the more wicked it hath been, the more fervent or earnest let thy repentance or returning be, and forthwith thou shalt feel the ears of the Lord wide open to thy prayers.” What foolishness do some people think it to talk of feeling the ears of the Lord wide open to our prayers ! And yet we see the church holds this, and the people of God experience it, and what an unspeakable happiness is it for those who do feel it ! This expression of feeling the ears of the Lord wide open to our prayers, is to be understood

derstood metonymically, viz. with regard to the effect, and so it denotes our receiving those comforts and enjoying that peace and pleasure which God confers in consequence of his hearing our prayers, and in answer to them. And then is fulfilled that promise in Isaiah, *Before they call, I will answer; and while they are yet speaking, I will hear.* “ Sometimes (saith bishop Wilkins) a man shall feel his heart more warm, his desires more vigorous, and his expressions more copious and ready. And in this case he should not suffer himself to be straitned or confined within any old form, but may expatiate more freely, according as he finds his inward enlargements *.” These inward comforts and enlargements are not always infallible proofs that God will grant the particular thing we then request. The contrary might be shewed in several instances. The truth is, these consolations are tokens of God’s love in general, and earnestness in particular, that he will either grant what we then ask, or something better.

In the Ordering of Deacons, the question is asked, “ Do you trust that you are inwardly moved by the Holy Ghost - to take upon you this office and ministration?” &c. Now unless a person feels this inward motion, how can he tell whether he hath it or not? And if he cannot, he answers this question at a venture, and so perhaps may tell a direct falsehood; and then hear what bishop Burnet says, “ If any man says, *I trust so*, that yet knows

* Bishop Wilkins’s Gift of Prayer.

“ nothing

“ nothing of any such *motion*, and can give
 “ no account of it, he lyes to the Holy Ghost;
 “ and makes his first approach to the altar
 “ with a lye in his mouth; and that not to
 “ man, but to God.” And please to hear
 how this learned divine afterwards explains
 this question. “ The true meaning of it must
 “ be resolved thus; the motives that ought
 “ to determine a man to dedicate himself to
 “ the ministering in the church, are a zeal
 “ for the promoting the glory of God, for
 “ raising the honour of the christian religion;
 “ for the making it to be better understood,
 “ and more submitted to. He that loves it,
 “ and feels the excellency of it in himself,
 “ that has a due sense of God’s goodness in
 “ it to mankind, and that is entirely possessed
 “ with that, will feel a zeal within himself
 “ for communicating that to others †.” We
 see here the bishop holds with spiritual feel-
 ing, and mentions those motives and disposi-
 tions which every one ought to feel in himself,
 who answers the question in the affirmative.

In the Collect for the Sunday after Ascen-
 sion Day, the Church prays, “ Send to us
 “ thine Holy Ghost to comfort us;” and in
 the next Collect, “ Evermore to rejoice in his
 “ holy comforts.” How can we rejoice in his
 comforts unless we feel them? Accordingly
 in the Visitation of the Sick, it is said, “ The
 “ Almighty Lord make thee know and feel,
 “ that there is none other name given to
 “ man, in whom and through whom thou
 “ mayest receive health and salvation, but

† Bishop Burnet’s Pastoral Care.

“ only the name of our Lord Jesus Christ.”

Here the minister prays, that the sick person may not only know by a conviction of the understanding, but also feel by an inward sensibility of the heart, that Jesus is the only Saviour. I once, in discourse with a man, produced this passage; he artfully replied, that Know and Feel were synonymous terms, and so concluded, that feeling was no more than knowing. But though feeling is one sort of knowledge, does it follow that all knowledge is feeling, or that knowing and feeling are the same thing? The truth is, this was the only plausible evasion this artist could possibly make. But what will this artifice avail him in the following citation? “ The godly consideration
“ of predestination, and our election in Christ,
“ is full of sweet, pleasant, and unspeakable
“ comfort to godly persons, and such as feel
“ in themselves the working of the Spirit of
“ Christ, mortifying the works of the flesh†.”

How will this person or any other do to synonimize away the word Feel here, seeing there is no other word to resolve or incorporate it into? And since here is mention of sweet, pleasant, and unspeakable comfort; if this is not to be truly and really felt, it is time to ask what is, and what may be felt. This therefore is a full eviotion, that the church holds the doctrine of spiritual feeling; and if you absolutely deny, that the comforts of the Holy Spirit are to be felt, you reject the Homilies, Articles, and Liturgies of the Church of England all at once. I would ask then, Are they members or ministers

† Article 17.

of the Church of England, who say that the comforts of the Holy Ghost cannot be felt?

But what saith the scripture? St. Paul, writing to the Romans, prays, that the God *of hope* would fill them with all joy and peace in believing, ch. xv. ver. 13. But could they be thus filled, and not *feel* it? And because these divine consolations are earnest of future glory, and so increase the believers hope, the apostle adds, *that ye may abound in hope through the power of the Holy Ghost. An abundance of hope* accompanies and follows these gracious manifestations. It is further observable, the apostle here mentions *joy* and *peace* as distinct things; for oftentimes persons have great measures of *joy*, who yet have no solid *peace* when those joys are gone off; and on the other hand, many truly christian souls walk in a constant abiding *peace*, who are not transported with raptures and ecstasies.

The same inspired writer reckons *joy* and *peace* among the fruits of the Spirit, Gal. v. 22. and in Phil. iv. 7. he mentions a *peace of God which passeth all understanding*. He reminds the Thessalonians, that *they received the word in much affliction, with joy of the Holy Ghost*, 1 Thess. i. 6. although they had much outward affliction and persecution, yet they had much inward *joy* from the Holy Spirit; and they *felt* their *joy* as truly and really as they did their *affliction*. When our hearts are full of sorrow and vexation, do we not really *feel* it? Have we not as deep a sense and perception thereof, as of any bodily pain whatsoever? Will it not therefore follow, by the rule
of

of contraries, if our souls are full of spiritual joy and comfort, that we must *feel* that also? Is not one of these as reasonable as the other? And may you not, upon the same principle that you reject one, reject both? But if you allow the one, you must allow the other also.

Our Saviour saith to his disciples; *Your heart shall rejoice, and your joy no man taketh from you*, John xvi. 22. All bodily goods and external goods men may take from us; but the joys of the Spirit neither men nor devils may deprive us of. Our Lord mentions a *fulness of joy*, John xv. 11. xvi. 24. xvii. 13. So St. Paul speaks of being filled with *joy and comfort*, 2 Tim. i. 4. 2 Cor. vii. 4. And it would be endless to bring all the texts that speak of spiritual joy and solace. You may think perhaps this fulness of joy was peculiar to the apostles and primitive christians: I would have you therefore take notice, the apostle speaks of believers as *rejoicing with joy unspeakable and full of glory*, 1 Pet. i. 8. And saith the evangelist John, *These things write we unto you, that your joy may be full*, 1 John i. 4. which may convince us, that this fulness of joy is the privilege of all christians in general. As carnal and sensual pleasures and gratifications are really felt by carnal men, so are spiritual delights by those that are spiritual; only with this difference, as the soul is superior to the body, so these enjoyments are more exquisite and refined than those.

The psalmist David speaks, *I will run the way of thy commandments, when thou shalt enlarge my heart*, Psal. cxix. 32. The holy man

was straitened and contracted in his own soul (as the people of God often are): This hindered him in the way of his duty and obedience to the divine commandments: hence he prays for spiritual *enlargements*, that he may walk, yea *run*, in the ways of God with pleasure and delight. When souls are thus *enlarged*, with what courage and success do they run their christian race! Their ardent love to God is a powerful motive to all holy, humble, evangelical obedience: their flaming affection for him carries them through all difficulties, dangers, and tribulations, in his service. The apostle Paul experienced this *enlargement* of heart, 2 Cor. vi. 11. *Our heart is enlarged*. Who can tell what the apostle felt in his soul when he wrote these words? What a heavenly transport was he in! The love of God was shed abroad in his heart, and this produced in him such a seraphic love for his brethren, *Be ye also enlarged*, ver. 13. He was desirous (as all christians are, for grace is communicative) that they might be partakers of this joy in communion with himself. This therefore shews, that the Corinthians, thro' this grace, might taste this divine *enlargement* of soul, and so may christians in all ages. Let us not then think that this blessing was confined to the apostles and first christians, but seek that we ourselves may be possessed of it. And I admonish all those who laugh at inward *enlargements*, and ridicule those as enthusiasts and schismatics who make mention of them and experience them, to consider these texts, lest haply by their opposition they dis-

discover their malice and ignorance, and shew themselves quite unexperienced in this spiritual dilatation of the heart.

The author of the epistle to the Hebrews saith, *Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil*, Heb. v. 14. He makes mention of *senses**, for the *senses* of the mind are as real as those of the body, and spiritual feeling is as true as corporal. The apostle prays for the Philipians, that their *love may abound yet more and more in knowledge, and in all judgment*: i. e. *sense* or feeling, as the original word † denotes; and so it is translated in the margin of the Bible. In Acts xvii. 27. the apostle exhorts the Athenian philosophers (who to be sure thought spiritual feeling as arrant cant and enthusiasm as our modern christian philosophers do) *to seek the Lord, if haply they might feel after him, and find him*. And Eph. iv. 19. he speaks of those who were *past feeling*, to which miserable condition those heatheniz'd christians labour to reduce men, when they deny all inward feeling, and tell them they may have the Spirit of God, and not feel it. But till they can erase these texts out of the Bible, they will never be able to prove their point. While these express testimonies of scripture remain on our side, we shall have all the reason imaginable to affirm, that the influences of the Holy Spirit are to be felt.

I might further appeal to experience: When you are full of pride, envy, malice, or hatred,

* Αἰσθησιμα.

† Αἰσθησις. Phil. i. 9.

do you not feel it? When you are prone to covetousness, sensuality, or worldly-mindedness, do you not feel it? And do you really and sensibly feel these corruptions, when they arise in your heart? Now then suppose you are full of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; what think you? Do you not think you shall feel these fruits of the Spirit? or, do you think you may have them in you without feeling them? May the corruptions of a brutal, and the malevolent affections of a diabolical nature be felt? and may not the graces of the Spirit, and the benign influences of the Holy Ghost, be felt by those souls who are so happy as to be possessed of them? Can the devil work so powerfully as to be felt in the hearts of his children? and cannot the operations of the eternal Spirit be felt in the hearts of the faithful? If therefore you allow the possibility of feeling the devil's operations on the one hand, why should you deny the possibility of feeling the Holy Spirit's operations on the other? But the case generally is, men speak evil of the things they know not; and revile and condemn what they never experienced. If persons really enjoyed these divine communications, they would no longer doubt whether they are to be felt or not: the possession of these spiritual pleasures would convince us of their truth and reality, and silence all our cavils and scruples concerning them. Now therefore what remains but to exhort all professors of christianity to follow after these sensible influences and communications of the Holy Ghost?

Let

Let who will deny the doctrine of inwardly feeling the Holy Spirit, the church-people cannot, consistently with their own principles. This I have clearly demonstrated. And their own Articles, Homilies and Liturgies, lay them under the strongest obligations to assert and maintain this doctrine. Neither would I have persons espouse and vindicate it only as a scientific truth, but seek to enjoy the experience of it in their hearts. What signifies all our religion, unless it makes us happy? Some people have just religion enough to make them miserable; they mistake the shadow for the substance, and rest in the letter without the spirit: yet it is not religion, but the want of it, that makes men miserable. True religion and true happiness are inseparable; and so far as we possess the one, we shall enjoy the other. Some nominal christians talk of the doctrines of the gospel, the graces of God's Spirit, and the privileges of God's children, and yet feel none of these things in their hearts; and therefore all their religion is but lifeless profession and vain imagination. Unconverted moralists and formal christians may please themselves with modes of worship, and ceremonial and legal performances; but a soul that is truly awakened can never rest satisfied without tasting the comforts of religion, and enjoying the pleasures of christianity. The happiness of religion consists in feeling the comforts of the Spirit of God. Seek therefore after God, and never think yourselves happy till you find him in your hearts, and feel his comfortable presence.

Some people are filled with a great deal of joy and mirth, and experience sudden flashes of comfort, which they take to be from the Spirit of God; but how frequently do they deceive themselves herein! These warm emotions of the mind often proceed from the state and disposition of the body; they spring from the motion and temperature of the blood and animal œconomy. How often do we see vigorous, healthy christians transported with false joy! It is common for young converts to mistake natural zeal and affection for the influxes of the divine Spirit: They are very apt to ascribe that to the operation of the Holy Ghost, which is owing to the mechanism of the body. This I just mention by way of caution. I would not discourage the weakest believer. I know some christians are very scrupulous in this case; they are afraid to take comfort when God gives it them; and are too ready to attribute that to the temperament of their bodies, which really comes from God, and is owing to the influences of the Holy Spirit. I would not offend one of the least of these: let such weak souls know, that they who are most cautious are in least danger. It is in this case as in regard to the sin against the Holy Ghost, they who are in most fear and concern about it are generally farthest from committing it. Their vigilance is thro' grace their preservative: so here, persons scrupulousness is frequently a means of keeping them from being deceived. The hasty, the careless, and the unguarded, are in most danger of being carried away with false joys and
imaginary

imaginary transports. But then the weak christian is often asking, "How shall I know
" whether my comforts come from God, or
" not?" I answer; Were these comforts derived to your soul by prayer, by the word of God, by receiving the sacrament, or any other appointed means? If they were, you have reason to think they came from God. Again, do you find that these comforts and spiritual sensations carry you not to softness, indolence, or lukewarmness; not to pride, sensuality, or contempt of the weak; but to humility, to the love of Jesus, and to the tenderest sympathy and compassion for his weakest disciples? If the inward consolations you enjoy promote these ends, doubt not, but be assured they came from God, and are the effects of his Spirit, and evidences of his love to you. Lastly, Soul, have you had some inward comfort? And do you doubt whether it was from God, or not? Do you think you caused it yourself? Well, try if you can make yourself so again; see if those comforts are at your command, and if you can have them again just when you please; if you could make yourself so comfortable once, why cannot you make yourself so again? If you cannot, this plainly shews these inward sensations of comfort were not from yourself, and therefore you may be satisfied God was the author and giver of them. This I speak for the benefit of those feeble christians who are in their minority. Those who are more acquainted with God, and walk in closer communion with God, know the consolations of his Spirit, by the light, power,
and

and evidence they bring along with them. The pleasures of God's Spirit are infinitely superior to all other pleasures; and they who have tasted them once, know them again. Persons that never tasted them, have no knowledge of their incomparable sweetness and transcendency. As the sweetness of honey is known by tasting it, so the delights of the Spirit are known by enjoying them. "What an heaven do I feel in myself, when (after many traverses of meditation) I find in my heart a feeling possession of my God!" faith bishop Hall †. Yet do not depend upon these inward feelings, but upon the merits of Christ for salvation. If you trust to these inward feelings for salvation, then you will have hope so long as these continue; but when they are gone, your hope will wither, and your faith fail. Our hope of heaven is all founded not upon any thing in ourselves, but only upon the meritorious death and all-sufficient righteousness of the Lord Jesus Christ. When you are under the sensible manifestations of the divine favour, rejoice and give God glory: but know this, that when the light of his countenance is hid, his love is the same: his love is eternal and immutable. His saints will soon get to heaven, and then they will see his face without a cloud, and enjoy his beatific presence without interruption, and without end.

† *Dec. II. Ep. I.*

THE MARROW OF THE CHURCH.

THE
D O C T R I N E S
O F
CHRIST'S RIGHTEOUSNESS IMPUTED,
A N D
R E G E N E R A T I O N,
Fairly Stated and Clearly Demonstrated
F R O M
THE HOMILIES, ARTICLES AND LITURGIES
O F
THE CHURCH OF ENGLAND.

Confirmed by Apposite TEXTS of SCRIPTURE, with proper
Reflections, Inferences and Instructions annexed to each
Head.

Being the Substance of several DISCOURSES
DELIVERED AT CAMBRIDGE, BRISTOL, ETC.

BY WILLIAM HAMMOND, A. B.
Late of St. JOHN'S College in Cambridge.

Speak thou the things which become sound doctrine, Tit. ii. 1.

P A R T II.

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THE
C O N T E N T S.

C H A P. I.

OF CHRIST'S RIGHTEOUSNESS IMPUTED.

A Description of Righteousness. Adam was perfectly righteous at the first creation, Col. iii. 10. Eph. iv. 24. He and all his posterity are now destitute of original Righteousness. Men strive various ways to attain a perfect Righteousness. The Righteousness of Gentiles, Jews, and formal Christians, is insufficient for Justification before God. The term impute explained. Justifying faith looks both to the active and passive obedience of Christ. Many seem to hold the Satisfaction of Christ's death, but yet deny the imputation of his Righteousness. Christ's Righteousness imputed proved from the Homily of the Salvation of Mankind, from the Homily of Christ's Nativity, and from the Xth Article. An objection obviated. This doctrine evinced from the Liturgy. The Scriptures are full of this doctrine, Rom. i. 17.—iii. 21, 22.—iv. 6. Archbishop Usher maintains the imputation of the Saviour's Righteousness, Rom. v. 19.—x. 3, 4. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 7, 8, 9. Opposers rebuked from Origin against Celsus. The imputation of the Redeemer's active Obedience proved and illustrated from divers other scriptural arguments. First, Christ and his Church are one: Bishop Reynolds quoted. Secondly, Christ in all he did and suffered was the Representative of all true christians. An ingenious and useful criticism on the preposition *omni* taken from Dr. Edwards. Thirdly, Christ is
our

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our Fœderal Head. Fourthly, Jesus is our Surety, Heb. vii. 22. Fifthly, *We have no Righteousness of our own that will avail to our Justification.* Some object, that Christ makes no mention of this doctrine in his Sermon on the Mount. Others oppose us from Matt. xix. 17. All objections against this evangelical truth are founded in the state of the heart. All who deny the imputation of the Mediator's Righteousness to us, do in effect deny his Satisfaction. We are not justified by the act of faith, but by the object, i. e. Christ; for want of making which distinction, many preachers do unawares preach Justification by Works. The completeness and perfection of Christ's active and passive Obedience briefly displayed. Polycarp asserts, that believing in Christ is walking worthy of him. The necessity of this Righteousness insisted upon. Mr. Jenks quoted. Self-righteous people spoken to. Bishop Beveridge's and Bishop Sanderfon's joint consent to this doctrine. We must not join our own righteousness and Christ's together. A word to those who are interested in this Righteousness. Polycarp quoted. Sinners called upon to believe in Christ's Righteousness.

C H A P. II.

O F R E G E N E R A T I O N.

WE must not so insist upon Christ without, as to exclude Christ within. Christ works in us, Phil. i. 6. ii. 13. Heb. xiii. 21. 1 Thess. ii. 13. 2 Thess. i. 11. 1 Cor. xii. 6. Regeneration is as necessary to salvation as Justification, John iii. 3. Mark xvi. 16. by our Justification we live legally: i. e. are freed from the curse of the law; by our Regeneration we live spiritually, Heb. x. 38. Eph. ii. 1. Regeneration proved from the Homily on Christ's Nativity, from the Homily on Whitsunday, and the Homily
for

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for Rogation Week. The same doctrine asserted in the Book of Common Prayer, the Collect for Ash-Wednesday and the Office of Baptism.

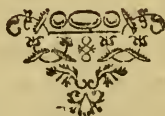
I. Regeneration is necessary to eternal salvation, John iii. 5. 1 Cor. xv. 50. 2 Cor. v. 17. Gal. vi. 15. v. 6. 1 Cor. vii. 19. *All are obliged to keep those two commandments of faith and love, 1 John iii. 23. Ignatius the martyr quoted. The Necessity of our New-Birth in Christ Jesus might be further shewed from the scriptures, the infinite holiness of God, and the original and actual sinfulness of mankind. Is Regeneration so necessary? Then search whether you are regenerate or not. Bishop Sanderson's judgment. A young christian is like a young tree.*

II. The New Birth is not the effect of man's own will or power, but of the Spirit of God. *This is demonstrable from the doctrine of Original Sin, John i. 13. James i. 18. 1 Pet. i. 23. 1 Cor. iv. 15. Our Saviour delivers this doctrine, John xv. 5. 2 Cor. iii. 5. Jer. xxxi. 18. Cant. i. 4. Lam. v. 21. Our Church declares it in her Liturgy. A Quotation from Dr. Edwards's Preacher. Some think this doctrine robs man of the freedom of his will, and so destroys his nature. A few things replied to such objectors. First, If man's will was superseded by the Spirit of God in conversion, this would be no diminution of his happiness. Secondly, Peccability is no desirable thing. Thirdly, They are truly free, whom the Son makes free, John viii. 34, 36. All others are the Servants of Corruption, 2 Pet. ii. 19. Fourthly, God does not destroy the will, but only gives it a right turn, Psal. cx. 3. Hof. xi. 4. This matter is clearly decided by our Established Church in her Xth Article. Regeneration further proved from Ezek xxxvi. 26. Bishop Reynolds quoted. Tit. iii. 5. Some ask, why then are we exhorted*

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exhorted to repent and turn to God? First, Exhortations of this kind are generally expressed passively in the New Testament. Secondly, What God exhorts us to do, he hath promised to do for us. Many great and glorious privileges follow upon our Regeneration.

III. The fruits and effects of Regeneration are faith, love, 1 John v. 1. Non-commission of sin, 1 John iii. 9. Victory over the world by faith, 1 John v. 4. *First, its pleasures. Secondly, its crosses. Thirdly, its cares.* A desire of the sincere milk of the word, 1 Pet. ii. 2. Dr. Edwards quoted *They' who are born of God will bring forth these fruits.* Matt. vii. 10. John xv. 2. viii. 39. *Christ is our life. If you believe in Christ, you are born of God, and need never question your Second Birth.*



C H A P. I.

O F

CHRIST'S RIGHTEOUSNESS

I M P U T E D.

I ENTER upon this head with much the more freedom and pleasure, because it is one main branch of the grand doctrine of justification, which is a doctrine as wholesome as it is true, and as comfortable as it is necessary; and this article with me is never irksome or unseasonable; but I could dwell upon this subject for ever.

Righteousness is a perfect conformity to the righteous law of God: a person is righteous when all the thoughts and inclinations of his heart, and all the words and actions of his life, are every way agreeable to the divine will and commandment. A righteous man's will coincides with the will of God, his understanding is filled with the knowledge of the Lord, and all his faculties are exerted in obeying his God: all his affections centre in
O God;

God; God is the object of his delight and happiness, and in his heart there is no deviation from God; no, not one. In this state of perfection and righteousness was Adam at his first creation; he was created in *knowledge, righteousness, and true holiness* *. He was a perfect pattern of his Maker, and a living image of that God who formed him: his nature answered to the divine nature just as the impression upon wax answers to the seal that made it. Thus holy and righteous was man in his first estate; and he continued to be possessed of this *righteousness* as long as he was obedient to his Creator; but as soon as ever he disobeyed the divine command, he lost All his holiness and *righteousness* at once; he emptied himself of every spark of goodness, and was full of all manner of wickedness; he forfeited all his primitive purity, and became a sinful, impure, and unrighteous creature. Hence it is that all mankind are destitute of original righteousness, and there is none of the children of men *righteous*; *no, not one: there is none that doeth good; no, not one*, Rom. iii. 10, 12. How then shall man be *righteous* before God? Or by what means shall he recover that *righteousness* which he hath lost? This indeed is a question which natural reason could never answer; and although men have tried various ways to obtain a perfect righteousness, yet all their labours have proved abortive, and their attempts unsuccessful; and

* Col. iii. 10. Eph. iv. 24.

none of those who *followed after righteousness* obtained it, excepting those only who *followed after the righteousness which is of faith*, Rom. ix. 30, 31, 32. The Gentile philosophers sought after righteousness by following the dictates of natural reason, and observing the common rules of morality. The Jewish pharisees expected to attain a justifying righteousness by practising the moral commands and ceremonial institutions of the Mosaic law. Formal christians think to gain righteousness by obeying the morals of the gospel, as they usually express themselves. But neither Jewish nor Pagan morality will justify us before God. All self-justiciaries, whether Heathens, Jews, or Christians, stand upon the same foundation, viz. their *own* righteousness, which is a sandy foundation, upon which whosoever builds his hope of salvation, his building will certainly fall, and great will be the fall of it. All self-righteousness, by whatsoever name it is called, whether you stile it Natural Religion, or Christianity, is equally despicable in the sight of God, and equally unavailable to our justification. The only righteousness that will recommend us to God, and gain us access into the kingdom of heaven, is the righteousness of Christ imputed to us by God, and apprehended by faith. We have no righteousness of our own, but the righteousness of Christ it is wherewith we are invested, and wherein we appear righteous before the Most High God. This righteousness is not of nature, but of grace; and

therefore it is not said to be innate, but imputed; because our heavenly Father most freely and graciously imputes or accounts it ours to all intents and purposes of justification and salvation.

The word *impute* (in the Greek λογίζεσθαι) is used no less than ten times * in the fourth chapter of the epistle to the Romans, and it properly signifies to esteem a person who hath not done a thing, as though he had done it; thus apostle Paul desires Philemon, if Onesimus had wronged him or owed him any thing, *to place it to his account* †, or esteem the injury or debt his, though he never contracted it. On the contrary, *not to impute*, is to esteem him who hath done a thing as tho' he had not done it: thus the apostle prays that the sin of those who forsook him *may not be laid to their charge* ‡, though they had committed it. And this interpretation of the word very well suits our present purpose, and clearly illustrates the case before us; for our sins which we have actually committed are *not imputed* to us; we who have done evil are looked upon by God in Christ as if we had not done it, because God doth *not impute our trespasses unto us*, Rom. iv. 8. 2 Cor. v. 19. On the other hand, that *righteousness*, which not we, but Christ performed, is nevertheless *imputed* unto us, as if we ourselves had per-

* Ver. 3, 4, 5, 6, 8, 9, 10, 22, 23, 24.

† Τὸ ἐμὸν ἁλόγει. Philem. ver. 18.

‡ Μὴ ἀυτοῖς λογισθῆναι. 2 Tim. iv. 16.

formed it, Rom. iv. 24. 2 Cor. v. 21. Accordingly our justification consists (as I have before shewed §) both in the *non-imputation* of our sins to us, and also in the *imputation* of Christ's righteousness to us.

We are justified both by the active and passive obedience of Jesus Christ. A soul that hath true, living, justifying faith, looks both to the blood and also to the righteousness of Christ; she beholds the sufferings of Christ's death and the obedience of his life, and so receives remission of sins and free justification.

There are many who seem to allow the atonement and satisfaction Christ made by his death, who yet deny the imputation of his active righteousness unto us; and yet one of these is as clearly contained in scripture as the other, and they both are declared in the Homilies, Articles and Liturgies of the Church of England.

The Homily of the Salvation of Mankind avers, that Christ paid "the price of our
" redemption by the offering of his body and
" shedding of his blood, with *fulfilling of the*
" *law perfectly* and thoroughly." Not only the oblation of Christ's *body* and *blood*, but also his *fulfilling of the law* for us, is requisite to our eternal salvation. There is no salvation without *fulfilling the law perfectly*; we do not *fulfil the law perfectly* ourselves, but

§ See the First Part of my *Medulla*, Chap. II.

Christ hath *fulfilled* it for us, and therefore we are saved. We are looked upon as *fulfillers of the law*, because Christ hath *fulfilled* it for us. The infinite justice of God requires not only a full satisfaction for all our breaches of the law, but also a perfect obedience to the law; wherefore it is soon after added, “the justice of God consisteth in paying our ransom, and *fulfilling of the law* :” Christ did both these, and so satisfied the divine justice, and procured the favour of God for us.

This wholesome doctrine is elsewhere in the same Homily delivered to us in these words, “He [God] provided a ransom for us, that was the most precious body and blood of his own most dear and beloved Son, Jesus Christ; who besides this ransom *fulfilled the law for us perfectly.*” If Christ had been only man (as the Socinians assert) then his obedience to the divine law would have been his bounden duty, and so would have profited none but himself: but since he was God as well as man, this added an infinite merit to his active obedience, and rendered it infinitely available for the reconciliation and salvation of all who put their trust in him. The Socinians deny the divinity of Christ, and so (consistently enough with themselves, how inconsistent soever with the gospel) deny the imputation of his legal righteousness unto us; and all they who hold this latter opinion of theirs, do unwarily fall into the former.

The

The Homily on Christ's Nativity informs us, that "the end of his coming was to save
 " and deliver his people, *to fulfil the law for*
 " *us,*" &c. We have broken the whole law,
 Christ hath *fulfilled* it: We have omitted all
 righteousness, and committed all unrighte-
 ousness; Christ hath *fulfilled all righteousness*,
 Matt. iii. 15. And he fulfilled it for us and
 in our stead, and this was the end and intent
 of his coming into the world. "So that (as
 the First Part of the Homily of Salvation con-
 cludes) "Christ is now become the righte-
 " ousness of all them that do truly believe
 " in him. *He for them paid the ransom by*
 " *his death. He for them fulfilled the law in*
 " *his life.*" What words can be plainer?
 And I would also ask, In what sense, or with
 what propriety of speech could Christ be said
 to have *fulfilled the law for us in his life*, un-
 less his perfect obedience and conformity to
 the divine law was imputed to us? It is
 therefore admirably well said by our excellent
 Church in her eleventh Article, "We are
 " *accounted righteous* before God, only for
 " the merit of our Lord and Saviour Jesus
 " *Christ by faith.*"——Observe, we are *ac-*
counted *, for this righteousness is not ours
 by

* This exactly agrees with the apostle's way of speaking, Rom. iv. 3. Abraham believed God, and it was *counted* unto him for righteousness; and ver. 5. faith is *counted* for righteousness; and ver. 6. God *imputeth* righteousness without works; and ver. 9. faith was *reckoned* to Abraham for righteousness; and ver. 24. to us also shall Christ's righteousness be *imputed*, if we believe.——So that you see how our Church and the

by nature, but we have it of the free grace of God in Christ. This righteousness is ours, not by infusion, nor by inherition, but by *imputation*. God does not *account* us *righteous* in ourselves, or “for our own works or deservings,” as it follows afterwards, but “for the merit of our Lord and Saviour Jesus Christ *by faith*.” We have no righteousness of our own, but the righteousness of Christ is imputed to us, and God *accounts us righteous* in him. We know of no righteousness but the righteousness *of faith*. We trust in no other righteousness for salvation, but the righteousness of the Mediator, which is imputed to us by God, and apprehended *by faith*. The judgment of God is according to truth: God therefore does not *account* us righteous in ourselves (for this would not be true), but he *accounts us righteous* in the righteousness of our Lord and Saviour Jesus Christ, as faith the scripture, *we are made the righteousness of God in him*, 2 Cor. v. 21.

Further, here is an objection obviated; for whereas some are ready to ask, If we have remission of sins by the death, and sufferings of Christ, what need have we of the imputation of his active obedience unto us? Or otherwise, If we are justified by his active obedience, what occasion have we for his passive? Our judicious reformers here teach us, that

scriptures coincide; and you cannot but observe at the same time how grossly mistaken they are who pretend to say that there is no mention of *imputed* righteousness in scripture.

Christ's

Christ's active and passive obedience both go together, and ought never to be separated. If you separate these one from the other, you run yourself into endless error and confusion; always therefore remember to take them both together, and never attempt to put asunder what God hath joined together. And may the Son of God write these two evangelical truths in all our hearts, "*He for us paid our ransom by his death: He for us fulfilled the law in his life: so that now in him, and by him, every true christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice hath supplied.*"

I think I should not do well in passing over a particular passage in our Common Prayer, which by many is little taken notice of, tho' it clearly contains this doctrine: you will find it in the Communion Service; the words are these, "*We do not presume to come to this thy table trusting in our own righteousness, but in thy manifold and great mercies.*"—Now, if we do *not trust in our own righteousness*, we must trust in Christ's; for there is no medium; and you will not (I suppose) venture to affirm we may come before God without any righteousness at all; yet we have no righteousness of our own wherein to appear before the most High; where then should we have righteousness, but in Christ? This we possess by faith, and so (as the apostle speaks) *we have great boldness, and free access to God with confidence by the faith*
of

of him. Some think to compromise the matter, by joining our own righteousness and Christ's together; and so the prayer of the Papist just answers their purpose, "Lord
 " Jesu, join, I pray thee, *my* righteousness
 " with all that thou hast done and suffered
 " out of thy great love and obedience *.
 Now, should you like to make use of such a prayer as this? and yet it exactly suits your case, if you join your own righteousness with Christ's in the affair of salvation. Remember therefore, as often as you receive the Lord's supper in the Established Church, you renounce your own righteousness, and trust in Christ's; otherwise, you are an hypocrite, an unworthy communicant, a mocker of God; and you *eat and drink judgment † to yourself.*

The scriptures are full of this doctrine; *for therein is the righteousness of God revealed from faith to faith*, Rom. i. 17. It shines both in the Old Testament and in the New. We shall at present confine ourselves chiefly to the latter. And no-where in scripture is the imputation of Christ's righteousness more clearly set before us than in Rom. iii. 21, 22. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all,*

* Domine Jesu, conjunge, obsecro, obsequium meum cum omnibus quæ tu egisti et passus es ex tam perfectâ charitate & obedientiâ. *Johan. Poland. Method. in adjut. Morient.*

† Κεῖμα, 1 Cor. xi. 29.

and upon all them that believe—Observe here, first, the righteousness of Christ is twice called the *righteousness of God*, and that for these two reasons; first, because it is God's stated method of justifying sinners by imputing it to them: All who are justified, are justified by Christ's righteousness. This is the only way of justification and salvation; and without this righteousness no soul ever was, no soul ever will be justified before God. Secondly, Christ is God, John i. 1. *God over all blessed for ever*, Rom. ix. 5. and therefore his righteousness is truly and properly *the righteousness of God*, so called by way of eminence, and in contradistinction from, and in opposition to all creature righteousness whatsoever. And this I take to be the principal reason why St. Paul so much delights to call Christ's righteousness *the righteousness of God* §. Secondly, this righteousness is said to be without the law, *the righteousness of God without the law is manifested*—We must never attempt to mix our own *legal* righteousness and Christ's righteousness together, for this is in effect mingling light and darkness. We must therefore always keep these *separate*, as the Greek word *χωρὶς* justly informs us. And indeed the righteousness of Christ is so perfect and complete in itself, that it standeth in no need of the addition of our legal obedience to it, either before, at, or after our justification. Thirdly, this righteousness is *witnessed by the*

§ See Rom. i. 17.—x. 3. Philip. iii. 9.

law and the prophets.—Thus saith Moses, *he (Abraham) believed in the Lord; and he counted it to him for righteousness,* Gen. xv. 6. And the prophets bear ample testimony to this truth; thus Isaiah, *Surely, shall one say, In the Lord have I righteousness and strength,* xlv. 24.—And again, xlv. 12, 13. *Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness: it shall not be far off, and my righteousness shall not tarry.*—And liii. 11. *By his knowledge shall my righteous Servant justify many.*—So also Jer. xxiii. 5, 6. *I will raise unto David a righteous Branch—and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* And xxxiii. 15, 16. *I will cause the Branch of righteousness to grow up unto David—she shall be called, The Lord our righteousness.* So also the psalmist, describing a citizen of Christ's spiritual kingdom, saith, *He shall receive the blessing from the Lord, and righteousness from the God of his salvation,* xxiv. 5. And the same divine writer declares that he preached the doctrine of Christ's righteousness in the great congregation, Psa. xl. 9, 10. and Ethan the Ezrahite, speaking of the people of God, saith, *In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted,* Ps. lxxxix. 16. The prophet Daniel bears as clear a testimony to this doctrine as any of them: *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity,*

quity, and to bring in everlasting righteousness; Dan. ix. 24. Fourthly, This righteousness is by the faith of Jesus Christ unto all and upon all them that believe: So that all who have faith, have this righteousness. Would you know how to obtain a saving righteousness? The only way is, to believe on Jesus Christ. This righteousness is freely given to all them that believe: therefore only believe, and you shall receive the gift of righteousness, Rom. v. 17. God is willing to give you this righteousness; and if you do not receive it, it is because of your unbelief. God holds out this righteousness to you; and if you will not accept it, it shews that you are obstinate and self-righteous. Nothing hinders you from embracing this righteousness, but your own infidelity. Hath therefore this been an obstacle in your way for a long time? Now by the grace of God break through it, hearken to the devil and unbelief no longer; in the strength of God burst all the bars of misery and iron that lie in your way, and take hold on Christ for strength and righteousness. But why does the apostle say not only unto all, but upon all them that believe? To account for this, we are to take notice that this righteousness is called *fine linen*, Rev. xix. 8. *white raiment*, Rev. iii. 18. *the best robe*, Luke xv. 22. *the wedding garment*, Matt. xxii. 11. Accordingly the apostle says to the Romans, *put ye on the Lord Jesus Christ*—The * Greek

* Ενδύσασθε, Rom. xiii. 14. and Ενδύσασθε, Gal. iii. 27.

word signifies to *put on* as a garment, and so is figuratively applied to the soul, whose *filthy garments* are taken away, and who is *clothed with change of raiment* †, viz. with the righteousness of the Lord Jesus. This therefore shews us with what a beauty and propriety the phrase (ἐπὶ πάντας) *upon all* is here used by the inspired orator.

Rom. iv. 6. *Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works.* If by *righteousness* we allow our adversaries here to understand justification, it will follow that justification is *without works*, which is a doctrine they dislike as much as the imputation of Christ's *righteousness*. But when the apostle speaks of God's *imputing* righteousness, he plainly points at the active righteousness of our Saviour, which is made over to us by an act of imputation, whereby God justifies sinners. The formal cause of our justification is “the gracious imputation of God the Father, accounting his Son's righteousness unto the sinner, and by that accounting making it his to all effects, as if he himself had performed it ‡.” And observe, this righteousness is imputed *without works*, just as in the foregoing text *without the law*. This act of *imputation* is an act of God's grace, whereby he confers Christ's righteousness upon us, and places it to our account; *without* any works of ours to make us worthy or meet

† Zech. iii. 4.

‡ Archbishop Usher.

to receive it. This righteousness is given to sinners who have done no good works, yea on the contrary all manner of evil works; thus it was freely bestowed on Rahab, on the Jailor, Acts xvi. on the thief on the cross, yea on those vile wretches who *crucified the Lord of life and glory* who wrought out this righteousness for us, Acts ii. 23, 41. iii. 25. iv. 4. If it should be asked, how can this interpretation of the text be accommodated to the apostle's quotation, *Blessed is the man to whom the Lord will not impute sin?* The answer is, where the Lord doth not *impute sin*, there he *imputes Christ's righteousness*. The non-imputation of sin and the imputation of righteousness always go together: David very well knew this, and consequently while he describes the blessedness of the man to whom the Lord will *not impute sin*, he does at the same time describe the blessedness of the man to whom God *imputeth Christ's righteousness*. The Jews gloried much in having Abraham for their Father, the apostle therefore very suitably shews them that Abraham was justified by having Christ's righteousness imputed to him; and since Abraham *the father of us all* was accepted of God by virtue of a righteousness imputed, the apostle from thence justly concludes, that all the faithful are reconciled to God in the same way and manner: *Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe*

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lieve on him that raised up Jesus our Lord from the dead, ver. 23, 24.

So again chap. v. ver. 19. *For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous.* The apostle here draws a plain parallel between the sin of Adam and the righteousness of Christ, informing us, that as by the imputation of Adam's *disobedience* to us, *many*, i. e. all are *made sinners*; so by the imputation of Christ's active *obedience* to us, *many*, i. e. all christians are *made righteous*. As we are made or *constituted sinners* in Adam, so we are *made righteous* in Christ; but we are *constituted sinners* in Adam by imputation, therefore we are *made righteous* in Christ by imputation also. This is the plain meaning of the words of the text, without any violence or distortion. And this I clearly saw some years ago. I once opposed the doctrine of the Saviour's righteousness imputed (as we all do while we are in a state of self-righteousness), but when this text was produced in proof of that salutary doctrine, it struck with such power and conviction upon my mind, that I knew not how to withstand the evidence. And I heartily pray God, if any of you who hear me this day are ignorant of, or enemies to this spiritual truth, this text may be a means of opening your eyes, and turning you from darkness to light, and from the power of Satan unto God. If any should here object that the word ὑπακοή, here translated *obedience*, only signifies Christ's death and sufferings,

ings, i. e. his passive obedience, because it is said *he became obedient unto death, and he learned obedience by the things which he suffered*, Philip. ii. 8. Heb. v. 8. It may be sufficient to reply, First, that since the *obedience* here spoken of stands opposed to Adam's act of *disobedience*, it must mean Christ's active *obedience*. Secondly, what is here stiled ὑπακοή is called δικαιοσύνης and δικαιοματία, ver. 17, 18. and translated *righteousness* in both places, and properly signifies Christ's active *righteousness*. Thirdly, Christ's active and passive *obedience* always go together, and are never to be separated, as we have before shewed.

In the tenth chapter of this epistle the apostle complains of the people of Israel, that *they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God*. The *righteousness* of our blessed Saviour is here twice called *the righteousness of God*, as in Rom. iii. 21, 22. The Jews were *ignorant* of this *righteousness*, and so highly conceited of the worth and excellency of their own *righteousness*, that their proud hearts would not *submit* (for indeed it is a great act of *submission* wholly to renounce our own *righteousness*, and wholly to trust in Christ's *righteousness*) *themselves unto the righteousness of God*. And so it is in our day, pride and *ignorance* are the cause of men's not *submitting* to the *righteousness of the Son of God*. Self-righteous people are *ignorant* of the insufficiency of their own *righteousness*,

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they are *ignorant* of the all-sufficiency of Christ's *righteousness*; they see not the sin, folly, and danger of trusting in themselves that they are righteous, and therefore they *seek* *, they try this way and the other to *establish* a *righteousness* of their own, and despise and reject the *righteousness* of God. This is the way of self-righteous unbelievers. But Christ is the *end* of the law for righteousness *to every one that believeth*, ver. 5. All who *believe* in Christ, possess a perfect *righteousness* in him, and the *righteousness* of the law is at an *end*. The Jews *followed after righteousness by the works of the law*, but then in appearance only, and not in reality; *as it were* †, i. e. *seemingly*, and not really: they were not hearty and earnest in the pursuit of it. The case is just the same with our modern legal justiciaries; they seek righteousness by their own good works, but then it is apparently, not really: If they would once set themselves in earnest to fulfil every jot and tittle of the law, they would be soon convinced they could do nothing, they would find themselves miserable, undone sinners, and be obliged to fly to Jesus Christ for refuge, righteousness, salvation and redemption.

The apostle delivers the same doctrine in both his epistles to the Corinthians. In his first epistle, chap. i. ver. 30, he saith, *but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sancti-*

* Ζηλοῦντες.

† Ὡς, Rom. ix. 31, 32.

fication,

fication, and redemption. We are nothing, but Christ is our all. Christ is one perfect and undivided Saviour, but he is said to be made to us all these particulars in relation to our necessities. Christ is all we want, and whatsoever we stand in need of we possess in him. Christ is our *wisdom*: *in him are hid all the treasures of wisdom and knowledge*, Col. ii. 3. *and of his fulness all we receive*, John i. 16. Christ is our *righteousness*; because his *righteousness* is imputed to us. Christ is *made unto us of God sanctification or holiness* †. In ourselves is no *sanctification*; all our *sanctification* is in Christ. Christ is our *sanctification*. We have no holiness at all in us: all our *holiness* is in Christ our head. When we see ourselves unholy and un sanctified, we look up to Christ our *sanctification*, and we know of no other *holiness* or *sanctification* than what we possess by faith in him; hence *we receive forgiveness of sins, and an inheritance among all them that are sanctified by faith in him*, Acts xxvi. 18. Lastly, Christ is our *redemption*: *He gave himself a ransom for all*, 1 Tim. ii. 6. *He hath given himself a sacrifice for us*, Eph. vi. 2. Heb. ix. 26. By the oblation of his body and the effusion of his blood he hath purchased *redemption of the body*, Rom. viii. 23. and *eternal redemption* both of soul and body, Heb. ix. 12.

So 2 Cor. v. 21—that *we might be made the righteousness of God in him.* Christ was

† ἁγιασμός.

made *sin*, and we are made *righteousness*. God made him who knew no *sin* to be *sin* for us; that we might be made the *righteousness* of God in him. As Christ was made *sin* for a sinner (for the abstract is here put for the concrete) by the imputation of our *sins* to him, so we are made *righteousness* or *righteous* persons by the imputation of his *righteousness* to us. And as Christ *knew no sin*, i. e. personally and intrinsically, but yet was a sinner imputatively; so we personally and intrinsically know no *righteousness*, i. e. have no *righteousness* of our own, but yet we are *righteous* imputatively, and are therefore said to be *made the righteousness of God in him*. This is clear: and I know no text of scripture wherein this double imputation of *sin* and *righteousness* is more clearly exhibited, and opposed to each other. Our sins are imputed to Christ, and Christ's *righteousness* is imputed to us.

Philip. iii. 7, 8, 9. *But what things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is thro' the faith of Christ, the righteousness which is of God by faith.* How earnest the apostle here is! He with all his might disclaims his *own righteousness*, and the one sole desire of his heart is to be found in Christ's meritorious *righteousness*.

ness. The apostle calls his *own righteousness*, a *righteousness which is of the law*, i. e. an obedience to the moral and ceremonial law of Moses. Of this the apostle gives us a particular account, ver. 5, 6. *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless.* All these things the Jews gloried in, and the apostle himself once esteemed them *gain*; but after he saw the grace and *righteousness* of Christ, he counted them *dross, loss and dung, or offals* *, fit for nothing but to be thrown to dogs; and therefore he threw them away for the excellency of the knowledge of Christ Jesus his Lord, for whom he suffered the loss of all things, not only his worldly honours, interests, and perferments, but his self-wisdom, self-righteousness, self-holiness, &c. &c. So although you, my beloved brethren, have been born within the pale of the christian church, and baptized the eighth day; although concerning zeal you may have persecuted all that were not of your own way of thinking, and have lived concerning the righteousness of the law (according to our modern expositions of it) *blameless*; though you have repeated forms of prayer without number, and fasted twice a week, and have had many good thoughts, good dispositions, and the utmost

* *Σκίβαλα.*

sincerity; though you have been ever so careful to abstain from all sin, and have done as much righteousness as ever you possibly could, yet you must *suffer the loss of all these things*; all this is but a legal righteousness, and you must *count it loss*, you must absolutely renounce it as to all trust and dependence, or else you can never be saved. Observe further, the apostle renounces his righteousness done after conversion as well as before, he had said in the past tense *I counted* *, ver. 7. but then in the eighth he says *I count, I do count* †, in the present tense. The apostle Paul had been a converted man near thirty years when he wrote this epistle; he had preached the gospel from Jerusalem to Illyricum, Rom. xv. 19. he had *laboured more abundantly than they all*, 1 Cor. xv. 10. he had suffered more than the rest, 2 Cor. xi. 21. *ad finem*; he had enjoyed *visions and revelations*, xii. 1, 2, &c. Yet all this he tramples under foot, he counts it but *loss and dung* in comparison of Christ's *righteousness*. And thus you must serve all your *own righteousness*. Your *legal righteousness* both before and after justification signifies nothing; it has no causal influence into your salvation. Never therefore mention your own righteousness; make mention of Christ's *righteousness*, and his only. Christ hath done all, Christ hath suffered all. Talk not of what you suffer, but of what Christ hath suffered for you. Never think of what

* ἡγήμαι.

† ἡσούμαι.

you do, but rejoice in what Christ hath done for you. Lastly, St. Paul calls it the *righteousness which is through the faith of Christ, the righteousness which is of God by faith*. What a stress the apostle here lays upon FAITH! Faith in Christ is all in all in the christian religion; and if you have no *faith*, you have no religion. What do you want? Have *faith* in Christ, and you possess it. Do you want wisdom? Have *faith* in Christ. Do you want righteousness? Have *faith* in Christ. Do you want holiness? Have *faith* in Christ. Do you want redemption? Have *faith* in Christ. By faith we are *justified*, by faith we are *sanctified*, by faith we are *saved*, Rom. v. 1. Acts xxvi. 18. Eph. ii. 8. All our religion consists in believing in Christ. This is a mystery to carnal people: they cannot receive it; they scoff at it, and ridicule us for this *foolishness of preaching*, 1 Cor. i. 21. They cry out, “You preach up an implicit faith; you make faith in Christ the whole of christianity—it is but believing in Christ, and all is well.” Now see how these modern despisers and ridiculers agree with the old heathen persecutors; for thus Origen tells us the heathens ridiculed the primitive christians, saying, “Don’t stand examining, only believe, your faith will save you *.” This is the language of our present adversaries; they laugh at the word faith, and ridicule *believing* as a cant term.

* Μη εξετάζει, ἀλλὰ πίστευσον, πῶς σε σώσει σὲ. Orig. cont. Cels. Lib. 1.

Especially the imputation of Christ's righteousness is a doctrine which nature cannot bear, although it is as true as the scriptures of God.

And as this doctrine is founded upon many direct texts of scripture, so it is confirmed and illustrated by a variety of scripture arguments, which are these that follow.

First, Christ and his church are one: believers are *one with Christ and Christ with them*, as our Church expresses it *. There is a real, vital, spiritual union between the Lord Jesus and all the faithful. Accordingly our Lord prays that *they all may be one, as thou Father art in me, and I in thee; that they also may be one in us*, John xvii. 21. What an intimate and mysterious union is here intended! Our Lord compares it to the union there is between the *Father and himself*. This union is sometimes represented to us by the union of the *members with the body*, or the *body with the head*, 1 Cor. xii. 12, 13. Eph. iv. 15, 16. Col. ii. 19. Sometimes it is compared to the union of the *vine and branches*, John xv. 5. And sometimes it is resembled to the conjugal union of *husband and wife*, Eph. v. 23, 29, &c. For as the *head and members* make one complete *body*, or as the *vine and branches* make one natural tree, or as the *husband and wife* constitute one legal person, so Christ and his disciples are one. And a very deep, close, and mystical union it must be which the scripture represents to us under so many figures and similitudes; all which

* Communion Service.

are used by the Holy Ghost to adapt it to our finite capacities. By virtue of this our ineffable union and conjunction with Christ, Christ and we are one *body*. Hence when we believe in Christ, we partake of his righteousness which is by God imputed to us for our justification. For faith is “*Vinculum & instrumentum unionis* (as one of our divines † calls it) the bond of union between us and Christ, and by that means makes way for the imputation of Christ's righteousness to us.”

Secondly, Christ was our representative; he personated us all, and represented us before God, and upon this account his righteousness is imputed to us. One reason why Adam's sin is imputed to all mankind is, because Adam represented all his natural posterity, and therefore they all are looked upon by God as having committed the offence which he committed. So Christ being the representative of all christians, his righteousness is imputed to us and placed to our account as much as if we had performed it, Rom. v. 19. Christ and we made an exchange; we exchanged our sins for his righteousness. Christ stood in the sinner's place; he took upon him our sins, and he puts upon us his righteousness. We are sinners, but Christ is our Saviour: We are dead, but Christ is our life: We are nothing, but Christ is our all: We are empty, but Christ is our fulness; and of his *fulness have all we received, and grace for grace*, John i. 16. *Χάριν ἀντὶ χάριτος*. “Every grace in Christ is

† Bishop Reynolds.

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“ reckoned ours, and esteemed as such. For
 “ the preposition *עַל*, which is here translated
 “ *for*, is a word of *imputation* and of *commuta-*
 “ *tion*. It is used in the sacred writings, and in
 “ other good authors, when one is reckoned in
 “ the place of another, and one thing is sub-
 “ stituted and changed for another. *Give unto*
 “ *them the tribute-money for thee and me,*
 “ Matt. xvii. 27. that is, in thine and my
 “ stead. *For one morsel of meat he sold his*
 “ *birthright*, Heb. xii. 16. that is, he changed
 “ his birthright for it. From which accep-
 “ tation of the word we learn how to under-
 “ stand and apply it in the text before us.
 “ When it is said, that of Christ's fulness
 “ we receive even *grace for grace*, the ge-
 “ nuine sense is, that every grace in Christ
 “ is made over to us, and is reckoned as ours.
 “ There is a change made between him and
 “ all true believers. As he takes upon him
 “ their sins, so his righteousness is imputed
 “ to them. This is fitly expressed by the
 “ preposition *עַל* *for*; and to *receive grace*
 “ *for grace* is as if it had been said, All that
 “ grace and righteousness which is in Christ
 “ Jesus our Lord is transferred to us by God
 “ and accounted as our own, when he justi-
 “ fies us *.”

Thirdly, Christ is our fœderal head, or
 head in covenant. God covenanted with the
 first Adam for himself and all his race, so
 that they all were to stand or fall in him. If
 he had fulfilled the conditions of the cove-

* See Dr. Edwards on Faith and Justification.

nant, all his children would have enjoyed the benefit of it. But he sinned against God, broke the conditions of the covenant, ruined himself, and entailed a curse and condemnation upon himself and all his posterity. They all sinned in him and fell with him in his first transgression. The covenant of works being broke, a way is opened for the declaration of a covenant of grace. Now Christ is our covenant-head; he entered into covenant with God for us; he shed his blood for us, which is therefore called *the blood of the everlasting covenant*, Heb. xiii. 20. The Lord Jesus perfectly fulfilled all the conditions of this covenant; he made full satisfaction for our sins, and performed a perfect righteousness for us. He yielded an unsinning obedience to the divine law. This he did in our stead; and we stand in him as our covenant-head; and being considered in this relation to him, we are looked upon by God as if we had fulfilled all the articles of the covenant. His obedience is reputed ours, and we are esteemed righteous and obedient for his sake. Compare Gen. ii. 16, 17. Hof. vi. 7. Rom. v. 14. 1 Cor. xv. 22, 45, 47, 48.

Fourthly, Jesus was our surety. *By so much was Jesus a surety of a better testament or covenant*, Heb. vii. 22. What a surety does, is reckoned to the account of him in whose stead he acts. If a man becomes surety for a debt, he is as much obliged to pay it (if the person whose surety he is proves insolvent) as if he had contracted it himself. And if a
surety

surety pays a debt, it is looked upon by the creditor as if the original debtor had paid it himself, and hereupon he discharges him. This just illustrates the case. Sins are debts, and sinners are debtors : God is the creditor. We all are sinners, and have contracted a debt, the least mite of which we are unable to pay. Christ voluntarily became our surety, and took upon him the whole debt, and paid it all off by the oblation of his death and the righteousness of his life. This is intimated to us by the word *λογίζομαι*, which the apostle so often uses Rom. iv. This word is taken from the accompts that stand between a creditor and his debtors. And since Christ was our *surety*, God our creditor places to our account the sufferings and obedience of Christ, he makes them over to us, and imputes them to us as much as if we had done and suffered what Christ did and suffered ; and so we are discharged. When therefore the devil, *the accuser of the brethren*, spreads a long bill or catalogue of our sins before us, we only *look* * to Jesus our surety, and we see the whole debt paid, and the bond cancelled.

Fifthly, We have no righteousness of our own to justify us, we must therefore be justi-

* Saving faith is expressed by *looking*, Isa. xvii. 7. xlv. 22. Heb. xii. 2. &c. As Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up, John iii. 14. As the Jews were cured of the bite of the fiery serpents by *looking* up to the brazen serpent, Numb. xxi. 7, 8, 9. so are souls cured of sin and the bite of that old serpent the devil by *looking* to Jesus Christ by faith.

sied by Christ's righteousness, or not at all. *In many things we offend all; and whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,* James ii. 10. iii. 2. Who is there then among us can plead, *Not guilty?* What then is all our righteousness worth? It is no better than *filthy rags*, Isa. lxiv. 6. It cannot stand the test of God's justice, it will not bear examining, it falls infinitely short of the demands of the divine law, and can never justify us before God. All our good works are defiled with sin, and odious in the sight of God. Jerusalem who trusteth in her own righteousness *is as a menstruous woman*, Lam. i. 17. But those who are citizens of Jerusalem *which is above*, cast away their own righteousness as a *menstruous cloth*, Isa. xxx. 22. They take hold of the covenant, they take hold of Christ for *strength and peace*, Isa. xxvii. 5. lvi. 4. For our own righteousness affords us neither *strength nor peace*. We must utterly despair of salvation if we had no better righteousness than our own to trust in. Therefore the necessity we have of Christ's righteousness, and the extremity we are in without it, may serve to convince us of the goodness of God in so seasonably providing it for us. And this righteousness every way suits our purpose, it fully answers all our necessities, stands commensurate with the divine commands, satisfies the divine justice, and is in every respect sufficient to purchase the remission of our sins, and merit our justification before God. Therefore
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we believe in Christ, we *rely* upon his righteousness (for faith is expressed by *relying*, 2 Chron. xiii. 18. xvi. 8.), and so are just and righteous in the eyes of our Lord and Maker.

Some object, that our blessed Lord in his Sermon on the Mount preaches up moral duties, and makes no mention at all of imputed righteousness, or of justification by the obedience of another, which to be sure (say the objectors) he would have done, if that had been an article of so great importance, and so very necessary to salvation. 'This objection does nothing more than shew the ignorance of those who make use of it. For whosoever reads the fifth of St. Matthew with a discerning eye, will there find that our Saviour asserts the doctrine of imputed righteousness two ways: First, implicitly, by giving the moral law its full scope and tenor, and exhibiting it in its largest extent and utmost spirituality. Accordingly he saith, *Blessed are the poor in spirit, the mourners, the meek, the merciful, the pure in heart, &c. &c.* This implies that those who have not those graces are accursed; and who is there of us that hath them in us by nature? Therefore we all naturally fall under the curse. Again, in ver. 28. our Lord saith, *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Is a lust or desire of the heart *adultery*? Who then is innocent? Let him go free. If what our Lord here saith be true (as it most certainly is), will not this condemn every man living
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for an adulterer, and every woman living for an adulteress? Observe further, *whosoever shall say to his brother, thou fool, shall be in danger of hell-fire*, ver. 22. And the disciple whom Jesus loved learns his Master's language, and says, *whosoever hateth his brother is a murderer*, 1 John iii. 15. Is *hatred* of our brother *murder*? Does *calling our brother fool* endanger us to *hell-fire*? Who then can expect to escape? Therefore to sum up the whole, are all destitute of the *meekness*, *purity*, and *poverty of spirit* here recommended? Have all committed *adultery* in their *hearts*? Are all *murderers*? Then what a damnable condition should we all be in if we stood upon our own works for justification before God! Is not our own morality, or rather immorality, enough to damn us? And do we not tremble at the thoughts of depending upon it for salvation? All this may infallibly convince us of the absolute impossibility of being justified by our own righteousness, and of the absolute necessity of being justified by faith in the righteousness of Christ only. Secondly, explicitly, ver. 20. *except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven*. Here the *righteousness of the scribes and pharisees* is condemned, and herein all the righteousness of all natural men and unbelievers universally. And mention is made of a *righteousness* that exceeds it; and what can this be, but the righteousness of the Lord Jesus applied by the Holy

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Holy Spirit and apprehended by faith? So that here we have an explicit declaration of Christ's *righteousness*, which God places to our account, and for which he justifies us.

Again, it is objected, that our Lord says to the rich youth, Matt. xix. 17. *if thou wilt enter into life, keep the commandments*: From hence it is concluded, that *keeping the commandments* is the condition of *entering into life*. It is true indeed if we do *keep the commandments*, we shall *enter into life*; so saith the law, *the man that doeth them, shall live in them*, Gal. iii. 12. But then who is there *keeps the commandments*? And what will become of those who do not *keep* them? *Cursed is every one that continueth not in all things which are written in the book of the law to do them*, ver. 10. If therefore you will be saved by the law, you must *do all things* the law requires, yea you must *continue* to do them from the first moment of your life to the last, or else you are lost and *cursed* to all eternity. What flesh can be saved then by the works of the law? But it is usually asked, Why did our Saviour prescribe this to the young man, if he knew it was impossible for him to obey his advice? First, Our Lord saw he was too highly conceited of his own works: this the question plainly shews, *What good thing shall I do that I may have eternal life?* He was for *doing* something eminently *good* and great in order to merit *eternal life*. Our Lord therefore sends him to the law to humble his pride, and convince him that he could *do no good thing*.

thing, and that in his *flesh dwelt no good thing*. Secondly, The youth says, *All these things have I kept from my youth up*, ver. 20. This shews that he was totally ignorant of the corruption of his heart, totally ignorant of the unrighteousness of his life, and totally ignorant of the purity and perfection of the divine law. Otherwise his language would have been just the reverse of this: and instead of saying, *All these have I kept*, he would have said, *All these have I transgressed from my youth up*. But he persisting to justify himself, our Saviour put him upon the trial, *Go sell that thou hast, and give to the poor*, ver. 21. At this the self-righteous creature *went away sorrowful*, discovering thereby his inordinate love of the world, and shewing that he preferred earthly treasures before heavenly. Thirdly and Lastly, *The law is a schoolmaster to bring us to Christ, that we might be justified by faith*, Gal. iii. 24. When a man is convicted of his guilt and danger by the law of works, he is forced to flee from the wrath to come, and lay hold of Christ that he may be *justified by faith*. This is a way wherein souls are led from under the law to Christ. Our Saviour seems to have taken this course with the young man, but his disobedience proved his ruin.

But I shall not stand to answer any more objections; for they are all founded in the state of the heart. Men know not the want of this righteousness, and therefore they object against it; they know not the value of it, and therefore they slight it. The insensibility

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of their indigence supplies them with a fund of cavils and objections, all which are answered at once as soon as they are convinced of sin, unbelief, internal iniquity, external impiety, and self-righteousness. When men find the want of Christ's righteousness, they will then know the worth of it; they will have nothing to object against it, but bless God for providing it for them.

The imputation of Christ's active obedience and his satisfaction for sin are both founded upon the same principle, viz. that one may undertake or become surety for another; and that what the one does and suffers, may be transferred to the other. Those therefore who allow that Christ was our *surety*, must grant not only that he made satisfaction for our sins, but also that his active obedience is imputed to us: and they that deny the latter, do in effect renounce the former. If Christ might in consequence of his suretiship suffer for our sins, why might he not also upon the same principle work out a perfect righteousness for us? Is not one of these as reasonable as the other? And if you admit one of these, have you not as good reason to admit both? But if you reject either, you have as good ground (and that is just none at all) to reject both. The Socinians deny the atonement of Christ's death, and so in consistence with their own scheme renounce the doctrine of his righteousness imputed; and if you disclaim this latter, you must cashier both.

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We are justified by Christ's *righteousness* or active obedience: This is the matter of our justification. God imputes this righteousness to us; faith apprehends this righteousness, and so we are justified before God. We are justified by faith, not by the act of faith, as an act which we (through grace) exert, or as an exercise of our own minds. To assert this, would be in effect to maintain justification by works, and to say we are justified for something in us or done by us, which is directly opposite to that of the apostle, Rom. iii. 24. *being justified freely by his grace, thro' the redemption that is in Christ Jesus*. Now we should not be justified *freely* and of *grace* but of *debt*, if we were justified by faith as an act, work, or exercise of ours, Rom. iv. 4. We are no more justified by faith as an act of ours, than by hope, love, or any other fruit of the Spirit. When therefore we speak of being justified by faith, we do not mean by faith as our act, but by the object of faith, i. e. Jesus Christ. And this is no needless or frivolous distinction; for you will observe many preachers, who with a great zeal and air of free grace declare for justification by faith, by faith alone, in the strongest manner possible; yet for want of duly making a distinction between the act of faith and the object, they do all the while unawares preach justification by works. Faith is nothing of itself: it must always be taken with its object, or else it is nothing worth. The blood and righteousness of Christ are the ground

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and foundation of our acceptance with God. And what is faith without these? It is nothing but a withered hand. Therefore all the glory of our justification is to be ascribed to CHRIST ALONE, and not to our faith, nor any thing in us, nor any thing done by us.

Hence therefore we see how full and perfect the righteousness of Christ is: It is sufficient to justify us, without any thing of our own. This righteousness was accomplished by the eternal and only-begotten Son of God, and therefore its worth and excellence must bear proportion to its divine Author. The righteousness of Christ is in every respect answerable to the strictest demands of God's law, and the severest exactions of his justice. Is the divine *commandment exceeding broad*? Yet the obedience of Christ is as *broad* and extensive. It is so pure, that the holiness of God can discern no spot in it; it is so universal and uniform, that his infinite justice can find no fault with it. Hath not God therefore *magnified the law*? Hath he not *made it honourable*? Is not the obedience of Christ a greater honour to the divine law than if men and angels and all finite creatures whatsoever had obeyed it? All these could have yielded but the obedience of finite creatures, but the obedience of Christ is the obedience of the Creator, and is infinite. As by the sacrifice of Christ's death a greater recompence was made to the injured justice of God than if all mankind had suffered eternally; so by his absolute conformity to the divine commandments,

ments, the law was more highly honoured than if it had been fulfilled by all intelligent beings, whether human or angelical. Christ hath suffered all, Christ hath done all for us, and we have nothing to do but to believe that he hath done all for us. And this faith is the gift of God, Eph. ii. 8. *Only believe*, faith our Saviour, Luke viii. 50. This is a mystery to the children of this world, and carnal reasoners esteem it foolishness. “ If we walk
 “ worthy of Christ (says Polycarp) we shall
 “ also reign with him, i. e. if we believe *. So that according to this apostolic father *believing in Christ is walking worthy of him*, and we have nothing to do but to *believe in Christ*. And even this *belief* or this *faith* is not our own work, but the *work of God* and his *gift*, John vi. 29. Eph. ii. 8. Therefore all is of grace.

Indeed if Christ had left one sin unsatisfied for, we could never have made satisfaction for that single offence, and so must have perished for ever. And if Christ had left but *one* of the *least commandments* unfulfilled, that commandment we could never have fulfilled, and so we could never have been saved. Suppose we had sinned only in one single turn or thought of the heart, suppose that afterwards we had kept the whole law in thought, word and deed, yet our present or future obedience could never make amends for that one

* Εὰν πολλεύσωμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσωμεν αὐτῷ, εἴτε πεινέομεν. Polycarp. Epist. ad Philip.

offence, though it were but a single deviation of the heart from God for the space of a moment. All our prayers, tears, humiliation, confessions and penances, can never wash out the stain of the least sin. The fire of hell itself cannot purify us from the pollution of sin. Nothing but *the precious blood of Christ* can purge our souls from sin. And *his blood cleanseth us from all sin*. He hath atoned for all our sins, the greatest as well as the least, therefore in him and by him we *are justified from all*, Acts xiii. 39. The satisfaction of his death is complete, and the righteousness of his life is complete; and this is the only foundation of our comfort and salvation. What say you then, my brethren; do you not see the completeness and all-sufficiency of the Saviour's righteousness? And does not this sweetly allure and incline your hearts to *rely* upon it? Come then, put your whole trust in the righteousness of the Lord Jesus. Depend upon Christ, and nothing else. Have you lived in sin? Yet the righteousness of Christ is free for you? Have you lived in uncleanness, in swearing, in lying, perjury, and drunkenness? Yet the righteousness of Christ is sufficient to cover all your unrighteousness. Put on this robe by faith, and all your sin, shame, and nakedness is hid. In this righteousness you stand holy, unblameable and un-reproveable before the throne of God. Build upon this foundation, and your building shall stand. Venture upon Christ's righteousness, and you shall never miscarry, you shall never
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be confounded. This righteousness is the only source of comfort and peace of conscience. This righteousness will be your support when your flesh and your strength fail you. This righteousness is the only medicine to heal a broken heart; it is the only remedy against the power of sin, the terrors of Satan, and the symptoms of despair.

But further, if the fullness and all-sufficiency of this righteousness does not attract and invite you, does not the necessity of your condition force and constrain you to take hold of it? Sinners, what will you do without Christ's righteousness? What will become of you? Dare you appear before God as you are? Will you presume to appear at the tribunal of God in your own filthy rags? Will not the presence of God frighten you into hell? How will you stand in the day of judgment? All who have not Christ's righteousness must go to hell. And without this righteousness you will have no comfort at the hour of death. Now perhaps you live in carnal ease and security; but how soon will death overtake you! And then what will become of your vain confidence, and worldly happiness? Will the multitude of your riches save you from going down to the pit? Or will the number of your friends and relations afford you any relief? *Beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? no, not gold; nor all the forces of strength, Job xxxvi. 18, 19. They that trust in their wealth, and boast themselves*

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selves in the multitude of their riches : none of them can by any means redeem his brother, nor give to God a ransom for him : for the redemption of the soul is precious, and it ceaseth for ever, Pl. xlix. 6, 7, 8. When therefore you are at the point of death, and the prescriptions of physicians, the endeavours of your nearest and dearest relatives, and all human assistances fail you, what will you do, if you have not Christ's righteousness to take comfort in ? “ A death-bed (says Mr. Jenks) may “ bring them to Bellarmine's TUTISSIMUM “ EST—and the worse that I wish them is, “ that they may find mercy from the Lord “ in that day.—But at present I cannot think “ they are in any good way for it. And O ! “ how just were it with God at last to bar “ up that refuge out of which they now so “ studiously shut themselves * ! ”

But some there are who *trust in themselves that they are righteous, and despise others* : they think themselves righteous enough without the righteousness of Christ. These are they of whom our Saviour speaks, *I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. These are of the number of those ninety and nine just persons which need no repentance, Luke xv. 7.* If you discourse with one of this sort, he will immediately justify himself by giving you a long catalogue of his good works, he will make a confession of his formal righteousness and almost-christianity :

* See Jenks's Submission to the Righteousness of God.

“ I be-

“ I believe all the articles of the christian
 “ faith ; I do as well as I can, and what do
 “ you require more ? I have been a christian
 “ all my life-time, I have believed in Christ
 “ from my youth up ; I go to church, and
 “ say my prayers, and receive the sacrament ;
 “ I have many good thoughts and disposi-
 “ tions, and I would be better if I could ; I
 “ am constant at saying my morning and
 “ evening prayers ; I take care to pay every
 “ body their own : if I sin, I repent ; I know
 “ God requires no more of me than I am
 “ able to do : I do not live in any wilful sin,
 “ I practise my duty (as far as I know) in
 “ every particular ; and therefore I hope I
 “ shall be saved at last—I am in the way to
 “ heaven, am I not ?” And is this all your
 religion ? Is this all your christianity ? Then
 it is just equivalent to none at all ; only with
 this difference, if you had not so much self-
 righteousness to trust in, perhaps you might
 be more easily induced to trust in the righte-
 ousness of Christ. All the works of righteouf-
 ness you have reckoned up you may perform,
 and yet be in a natural state. All your reli-
 gion is but the religion of Gentile philoso-
 phers : It is the religion of Jewish pharisees
 and of almost-christians. The devil often ap-
 pears in a saint's dress. Those who think
 themselves the most righteous, are always the
 the most unrighteous. *Verily I say unto you,*
that the publicans and the harlots go into the
kingdom of God before you, Matt. xxi. 31. If
 you are righteous in your own eyes, then the
 devil

devil is as good a christian as you. Have you ever been convinced of your own unrighteousness? Are your idols abolished? Are you stripped of all self-dependence? Are all your false hopes thrown down? Is transgression finished? Is the everlasting righteousness of Jesus brought into your soul? If not, all your religion is but hypocrisy, and your solemn duties are an abomination. When the *Comforter* is come, he will convince you of *sin, and of righteousness, and of judgment*, John xvi. 7, 8, 9. Then you will bewail the loss of original righteousness, you will see thro' your mock religion; the mask of a pharisaical righteousness will be taken off, and you will justify yourself no longer; you will speak a quite different language, and your speech will be the language of your heart. My late lord of St. Asaph seems to have had a conviction of this, and therefore he declares his mind in the following words: "I do not remember, neither do I believe that I ever
 " prayed in my life-time with that reverence,
 " or heard with that attention, or received
 " the sacrament with that faith, or did any
 " other work whatsoever with that pure
 " heart and single eye as I ought to have
 " done. Insomuch that I look upon all my
 " righteousness but as filthy rags, and it is
 " in the robes only of the righteousness of
 " the Son of God that I dare appear before
 " the Majesty of heaven †." *To the poor*

† Bishop Beveridge's Private Thoughts.

the gospel is preached. To the poor the righteousness of Christ is given; the tidings of the Redeemer's righteousness is "most blessed and welcome news to those who are sensible of their own *poverty*, and take it of grace. But whoso thinketh *his own penny good silver*, and will be putting in and bidding for it, will stand upon his own terms as David did with Araunah, and will pay for it, let that man beware lest *he and his money perish together*, and lest he get *neither part nor fellowship* in this business †."

There are some who say, "We must do as well as we can, and Christ will do the rest: We must begin the work, and Christ will finish it: We must work as good a righteousness as we can, and then add Christ's righteousness to it, and so we shall be justified." This is a common way of talking among legalists and self-justiciaries: and the papists talk exactly in the same manner. For the Romanists argue thus; if a man trusts to his own righteousness, it may deceive him; if a man trusts wholly to Christ's righteousness, he may perhaps be mistaken in being too presumptuous. But he that trusts to his own righteousness and Christ's conjointly cannot fail in both, but is in the safest way to heaven; just as if a man stands with one foot upon one branch of a tree, and the other upon another, he is much safer than

† Bishop Sanderfon on Isa. lii. 3.

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if he ventures his whole weight upon either. This is their way of illustrating their argument: but the fallacy of it is easily shewn. That Christ is compared to a branch, all allow who believe the scriptures; for he is called a *righteous branch*, Jer. xxiii. 5. He is essentially *righteous*, as God; and he is actually *righteous* as Mediator; and he is the LORD OUR RIGHTEOUSNESS. Now our own righteousness is a rotten branch: if we lay any stress upon it, it will break, and let us into hell. But the righteousness of Christ is an able *branch*, an omnipotent *branch*, a *branch* that never will fail, a *branch* that never will break, though winds and storms beat upon it. Therefore upon this *branch* we stand fast for ever. The Lord Jesus lays an absolute claim to all the honour of our salvation; he will not suffer our righteousness to stand in competition with his: he will not give his glory (no, not the least degree of it) to another. Christ is not divided. His satisfaction is finished: His righteousness is complete, and stands in no need of the addition of any of our righteousness to it. Jesus will be a whole Saviour, or he will be no Saviour. Never think to accommodate matters by joining your own righteousness and Christ's together; *for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?* 2 Cor. vi. 14. Can you ever hope to reconcile such contraries? And yet you may as soon do this, as be justified before God by your own righteousness in

conjunction with Christ's. Your own righteousness hath nothing to do in the affair. All human righteousness is but of short continuance : It lasts for a few months or a few years : It is as the morning cloud or early dew which soon passeth away, and it expires for ever at the hour of death. The righteousness of Christ is everlasting ; it lasts to the hour of death, it lasts to the day of judgment, it lasts to all eternity. This righteousness is set up from everlasting to everlasting, and is therefore by Daniel fitly called an *everlasting righteousness*, chap. ix. ver. 24. Therefore throw away all righteousness but the righteousness of Christ. As for self-righteousness, we abhor it, we break it down, as *Jehu brake down the house of Baal, and made it a draught house*, 2 Kings x. 27. We tear away all but the righteousness of Christ. This makes creatures who are righteous in their own eyes cry out of us as Zipporah did of Moses ; she said, *surely a bloody husband art thou to me, because of the circumcision*, Exod. iv. 25, 26. So they say of us, *surely bloody preachers are ye to us, because of self-righteousness*. Renounce all dependence upon your imaginary good works and hypocritical obedience. Take Christ as a whole Saviour, or else you will never have him at all.

As for you who are interested in this righteousness, you are the happy souls. *Blessed is the man to whom the Lord will not impute sin*, and blessed are they to whom God *imputeth righteousness without works*. Therefore

fore take the comfort, and give God the glory. How good hath Christ been to you ! When you had no righteousness of your own to cover you, he cloathed you with the righteousness of his Son Jesus Christ. How good hath Christ been to you ! He took you when you were naked beggars, and put on you the rich robe of his righteousness. You are *black* in yourselves, yet *comely* in the comeliness which Christ hath put upon you. Live therefore upon Christ's righteousness. When you see no righteousness in yourselves, look to the righteousness of Jesus Christ. Why are ye so full of doubts and fears ? What makes you so weak and wavering ? It is because ye live partly upon your own righteousness, and partly upon Christ's. If ye lived entirely upon Christ's, you would not be so unstable and disquieted. Look to the blood of Christ, and then doubt if you can. Look to the righteousness of Christ, and then despair if you can. Live wholly upon the blood and righteousness of Jesus Christ. Live out of all that is in you, upon all that is in Christ. Then will you be always quiet and easy in your souls ; you will feel your hearts more deeply rooted, more firmly grounded, and more solidly established on the dear Lamb of God. And when you are thus settled, do not despise the weak, but condole with and comfort them. When you have an assurance of faith, and *mount up with wings as eagles*, do not slight and condemn all who do not soar to the same altitude with
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yourselfes ; do not keep weak believers at a distance, but freely give them the right-hand of fellowship. Many there are who can *re-joice with them that do rejoice* ; but few alas ! know how to *weep with them that weep*, Rom. xii. 15. And yet one of these is as much a christian's privilege as the other. A sympathetic spirit is a great sign of a true christian, John. xiii. 35. Those who have been through much tribulation themselves, know how to pity others ; and if persons are not tender-hearted, and do not care to compassionate the afflicted, it is because they have not experienced much tribulation themselves : So saith the apostle Paul, *God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God*, 2 Cor. i. 4. And the apostle sets us an excellent example in this case, 1 Cor. ix. 19, 20, &c. *Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law as under the law, that I might gain them that are under the law (being not without law to God, but in a law * to Christ) that I might gain them*

* So the Greek "ἐν νόμῳ" properly signifies ; and not *under a law* (as our translators grossly render it), for that is apt to carry in it an idea of servile subjection. *Under a law* is ὑπὸ νόμον, Rom. vi. 14, 15. 1 Cor. ix. 20. Gal. iii. 23. iv. 4, 5, 21. v. 18. But a smatterer in Greek can tell that "ἐν νόμῳ" (whose analysis is ἐν, and νόμος) is in plain English *in a law*, i. e. in the law of faith, Rom. iii, 27.

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that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake.——If ye have a love for the gospel, go ye and do likewise. *They that are strong ought to bear the infirmities of the weak, and not to please themselves, Rom. xv. 1.* Think of the condescension of Christ to you, and then you will not grudge condescending a little to your weak brethren. How much hath Christ done for you! How much hath Christ suffered for you! And will you do nothing, will you suffer nothing for his weak disciples? *We ought to lay down our lives for the brethren, 1 John iii. 16.* Bear ye one another's burdens, and so fulfil the law of Christ. Lastly, think of Christ's righteousness, and then you will do good works. Think of nothing, speak of nothing, love nothing but Christ. Be ravished with his delights at all times. Come nearer to the blood and righteousness of Christ. *The righteousness of God is revealed from faith to faith, that is, from one degree of faith to another:* Therefore increase in faith, live nearer to Christ; and the nearer you live to the Saviour, the farther you will be from sin, *for the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,*
who

who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11, 12, 13, 14.

But how shall I conclude my discourse without speaking a word to you who do not yet know your interest in the Redeemer's righteousness? And what shall I say unto you? for I would not willingly say a word to discourage you, but do all I can to encourage you to believe in Christ's righteousness. *We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. And I beseech you, brethren, suffer the word of exhortation.* The righteousness of Christ is free: it is free for the chief of sinners, 1 Tim. i. 15. it is free for all who believe; therefore only believe, and it is yours. Don't stand excusing yourselves, by saying, "*We cannot believe.*" Faith is the gift of God, and no man hath it of himself naturally. St. Polycarp, in his epistle to the Philipians, exhorts them to take heed to the epistle St. Paul wrote them, that, saith he, "ye may be edified in the faith which is given you *." For faith is freely given us of God. Therefore *ask, and ye shall receive.* If you do not believe, the fault is your own; therefore pray do not charge it upon God. God will give you faith, if you *ask* it: But if you will not *ask*, you are justly condemned. What signifies

* Δυνηθήσεσθε δικαιομεῖσθαι ἐκ τῆς δοθείσας ἡμῖν πίστεως. Polycarp. ad Philip.

making excuses? What signifies inventing quirks and evasions, and making this pretence and the other, to cover the infidelity of your hearts? It is no trifling matter; it is a case of necessity; and you must believe, or be cast into hell for ever. The righteousness which your own hands have wrought, is *a bed shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it*, Isa. xxviii. 20. But the righteousness of the Son of God is a soft and easy bed, and long enough for you to stretch yourselves upon; his active obedience is a covering broad and wide enough for you to wrap yourselves in. *Wrap yourselves in this white raiment, that ye may be cloathed, and that the shame of your nakedness do not appear.* God commands you to believe, 1 John iii. 23. *This is his commandment, that we should believe on the name of his Son Jesus Christ* — This command you are absolutely obliged to obey, or else you must perish eternally. What signifies obeying all other commands? If you do not obey this, you may as well obey none. Do not say, we have no power to obey this command; for God who commands us to believe, does also give us power to believe; if therefore we do not believe, we are inexcusable. *He that believeth not, is condemned already*, John iii. 18. It is the easiest thing in the world to believe, when a soul is enabled; and a young christian is often apt to wonder that he did not believe sooner. To believe, is to renounce all that is in us, and to live

live upon all that is in Christ. A true believer renounces his own merits, and lives upon the merits of Christ: He renounces his own righteousness; and lives upon the righteousness of Christ: He renounces his own sanctification, and lives upon Christ for sanctification: He renounces his own obedience, and lives upon the obedience of Christ. Only renounce all that is yours, and all that Christ hath is free for you. Are you disobedient? Then trust in the obedience of Christ. Are you unrighteous? Then trust in Christ's righteousness. Are you unholy? Then trust in the holiness of Christ. Remember, the Lord Jesus did not die for the godly; but for the *ungodly*, Rom. v. 6. Christ shed his blood for you, he lived for you, he died for you, he fulfilled all righteousness for you: Do but believe, and you will find it true. Believe, though you see not. Our Saviour saith, *blessed are they that have not seen, and yet have believed*. Therefore *believe* that Christ loves you, *believe* that he gave himself for you, that he fulfilled the law for you, and that he hath purchased salvation for you; although you by your natural reason *see* nothing at all of this. *Believe*, though you *see* no reason in yourself for so doing: only depend upon the free grace of God, and you will be happy. Sinners, don't stay a moment; come to Christ immediately; cast yourselves upon him just as you are. Only venture upon Christ, and see if he will cast you out: indeed he never will. Did ever any one trust in Christ, and

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was confounded ? Trust in him, hope in him, believe in him, and you will never be disappointed. If ye stay away from Christ longer, ye will be never the better : but the longer you stay away, the worse you will be. Do not look into yourselves for a fitness. All your fitness is in Christ. What you want, is Christ. Believe in him, and he is yours. In him *dwells all fulness*. Believe in Christ, and all that Christ hath is yours : his blood is yours, his wisdom is yours, his righteousness, his sanctification is yours ; yea, Christ Jesus HIMSELF is yours, he is yours in this world, and in the world to come ; he is yours in time, and in eternity. Even so, Amen, Lord Jesus, Amen and Amen.



C H A P. II.

O F

R E G E N E R A T I O N.

IT is the office of every minister of the gospel *declare all the counsel of God*; and not to build one evangelical doctrine upon the ruins of another; nor so to preach justification by faith, as to exclude the regeneration of the Spirit. It is good sometimes to be suspicious of our own judgment, and not too hastily to run into any thing. *Est modus in rebus*—Extremes are dangerous. The best way is, to keep a due medium; and not so to insist upon Christ without us, as to exclude the doctrine of Christ within us; nor so to affirm what Christ hath done for us, as to deny what Christ does or *works in us*. That God *works in us*, is evident beyond all contradiction from Phil. i. 6. God hath begun a GOOD WORK *in you*—from Phil. ii. 13. God *worketh in you*—from Heb. xiii. 21. God *working in you*—from 1 Thess. ii. 13. The

word of God *worketh* effectually in you that believe.—2 Theff. i. 11. We pray that God would *fulfil* all the good pleasure of his goodness, and the *work of faith* with power, and 1 Cor. xii. 6. *God worketh all in all.*

Our Saviour sets regeneration and justification both upon the same level, John iii. 3. *Except a man be born again, he cannot see the kingdom of God*, and Mark xvi. 16. *He that believeth not shall be damned*—so that you see as well the unregenerate, as the unbeliever, is excluded the kingdom of heaven. This therefore is a clear demonstration that regeneration is as necessary to salvation as justification by faith; and that we can no more be saved without being *born of the Spirit*, than without *believing* in Christ. As by our justification we live legally, i. e. are acquitted from all guilt, delivered from the curse of the law, and are entitled to eternal life; so by our regeneration we live spiritually, i. e. are made alive in soul and spirit: Heb. x. 38. Eph. ii. 1. And these two always go together. The scriptures are full of this doctrine, and so are the Homilies of the Church of England. We descend immediately to the proof of it.

The Homily on Christ's Nativity says,
 “ According to his great mercy he *saved* us
 “ by the fountain of the *New Birth*, and by
 “ the *renewing* of the *Holy Ghost*, which he
 “ poured upon us abundantly through Jesus
 “ Christ our Saviour.” Tit. iii. 5, and 6, is here referred to; and these words teach us that the *new birth* is necessary to our being
saved,

saved, and that this *renewing* or regeneration is the work of the *Holy Ghost*; which is said to be poured upon us abundantly through Jesus Christ our Saviour, because Christ procured for us so excellent and unspeakable a blessing.

The Homily on Whitsunday speaks thus, “ If otherwise he (viz. Nicodemus) had “ known the *great power* of the *Holy Ghost* “ in this behalf, that it is he which inwardly “ worketh the *regeneration* and *new birth* of “ mankind, he never would have marvelled “ at Christ’s words.” Here the work of regeneration is attributed to the *great power* of the *Holy Ghost*, who is God, eternal, infinite, and equal with the Father in every attribute, and therefore his act must be omnipotent. Accordingly the Homily for Rogation Week hath these words, “ To justify a sinner, to “ *new create* him from a wicked person to a “ righteous man, is a *greater act* (saith St. “ Augustine) than to make such a *new* “ *heaven* and *earth* as is already made.” And is it an higher and greater act to *new create* a sinner, than to make a *new heaven* and a *new earth*? Can any power less than the Divine effect this work? Do men believe these Homilies? If they do, why are they startled when they hear our regeneration ascribed to a supernatural and divine energy? Do not they keep close to the Church of England who attribute it to an almighty Power? And do not they depart from her, who ascribe it to any less efficiency? Again, are men sensible of

their spiritual death and utter indisposition to God and goodness? And can they think that any power but that which raised Lazarus from the dead (John xi. 43, 44.) sufficient to quicken them to spiritual life? Yea, doth not the scripture attribute this marvellous work to the self-same omnipotency that raised Christ from the dead? Compare Eph. i. 20. with chap. ii. ver. 1. and Col. ii. 12, 13. Agreeable hereto the Homily for Whitsunday admonisheth us to beseech God “so to work in our
 “ hearts by his *Holy Spirit*, that we being re-
 “ generate and newly born again in all good-
 “ ness, righteousness, sobriety, and truth, may
 “ in the end be made partakers of everlasting
 “ life in the heavenly kingdom.” And the Homily for Rogation Week, speaking of glorified saints in heaven, says, “If they were
 “ asked again who should be thanked for their
 “ regeneration, for their justification, and for
 “ their salvation? whether their deserts, or
 “ God’s goodness only? altho’ in this point
 “ every one confess sufficiently the truth of
 “ this matter in his own person: yet let them
 “ all answer by the mouth of David at this
 “ time, who cannot choose but say, Not to
 “ us, O Lord, not to us, but to thy Name
 “ give all the thanks, for thy loving mercy
 “ and for thy truth’s sake.” From all this taken together we learn, that *regeneration* is the work of the *Holy Spirit*; that if we have it, we are to thank him for so unspeakable a blessing, and that the fruits thereof are *goodness, righteousness, sobriety, and truth*.

In

In the Book of Common Prayer there is frequent mention of this divine and heavenly doctrine. In the Collect for Christmas-Day we pray, “ Grant that we, being *regenerate* “ and made thy children by adoption and “ grace, may daily be *renewed* by thy *Holy Spirit*.” In the first clause we ask for *regeneration* strictly so called, i. e. the act of God’s Spirit, in turning the soul from darkness to light: in the last, where mention is made of being daily *renewed*, we pray for sanctification; and so the apostle prays for the Thessalonians, that *God would sanctify them wholly, that their whole spirit, and soul, and body might be preserved blameless*, 1 Theff. v. 23. 2 Cor. iv. 16.

In the Collect for Ash-Wednesday we beg of God to “ *create and make in us new and contrite hearts*.” This *new heart* is the same which St. Paul calls the *new creature*, 2 Cor. v. 17. And a *true heart*, Heb. x. 22. This the regenerating grace of God *creates in us*; and hereupon follow *contrition, lamentation*, and unfeigned sorrow for sin, according to that of the prophet, *after that I was turned, I repented; and after that I was instructed, I smote upon my thigh*, Jer. xxxi. 19.

At the beginning of the Office of Baptism it is said, “ None can *enter into the kingdom of God*, except he be *regenerate and born anew* of water and of the *Holy Ghost*:” accordingly the Church prays afterward, “ Give thy *Holy Spirit* to this infant, that “ he may be *born again*, and be made an heir “ of

“ of *everlasting salvation.*” In these two places we are taught, that *regeneration* is necessary to our *entering* into the *kingdom of God*, or becoming *heirs* of *everlasting salvation.* And it is observable the *Holy Ghost* is nominated as the proper author and efficient of our regeneration.

From what has been said we may deduce the three following propositions :

- I. That regeneration is necessary to our obtaining eternal life and happiness :
- II. That this second birth is not the effect of man's own will or power, but of the Spirit of God. And,
- III. That the fruits of regeneration are faith, love, &c.

Each of these I shall endeavour to prove from the holy scriptures. As to the first, our Saviour expressly declares to Nicodemus, that *except a man be born of water and of the Holy Spirit, he cannot enter into the kingdom of God*, John iii. 5. Observe, first, Nicodemus being a pharisee, ver. 1. was undoubtedly an honest, sober, moral man, as the best of that sect were, Luke xviii. 11, 12. yet our Saviour lets him know, that all his morality would never carry him to heaven, that he would never enter therein unless he was *born again.* This our Divine Prophet ushers in with a double asseveration, *Verily, verily*, to express his earnest concern for Nicodemus, and to inculcate his words more deeply upon Nicodemus's heart.

This

This teaches us, that our highest attainments in morality will never bring us to heaven unless we are *born again*. Secondly, Nicodemus was a *ruler of the Jews, a master in Israel*, ver. 1, 10. yet totally ignorant of the new birth, as appears from the questions he propounded, ver. 4, 9. How dreadful a case is it when they who should preach this doctrine to others, know nothing of it themselves! Will not that accusation St. Paul brings against the Jews fall very heavy upon the heads of all such teachers, *Thou which teachest another, teachest thou not thyself?* And how will they bear that other reproof of the same apostle, in his epistle to the Hebrews, *when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God?* But to come to the text, when our Lord says, *except a man be born of water and the Spirit*, some suppose that these words contain an Hendyadis, and so signify no more than being born of the Spirit, who for his sanctifying and refreshing influences resembles *water*, John iv. 14. vii. 38, 39, &c. Others by *water* understand baptism, according to Mark xvi. 16. *He that believeth and is baptized, shall be saved*. But take which of these interpretations you please (or both if you think proper, for they are both very consistent with each other), the consequence will still be the same, viz. that without being *born again*, Men cannot enter into the kingdom of heaven. Observe, our Lord doth not say *shall not*, as if unregenerate men

men were excluded heaven by the decree and purpose of God ; but *cannot* *, to ascertain us of the absolute impossibility of the thing : so St. Paul, 1 Cor. xv. 50. *Flesh and blood cannot † inherit the kingdom of God*. There is an utter contrariety in the heart of an unregenerate man to heaven, and the felicities of that blessed state. If a natural man was admitted into heaven, he would find no pleasure nor satisfaction there ; all the joys of that blessed place would be to him tasteless and insipid, and afford him no more happiness than comforts of music do to a deaf man, or a variety of colours to a man born blind : yea, such an one would rather flee to hell for company like himself, than stay in heaven to be tormented and tantalized with pleasures whereof he could have no relish nor enjoyment. Lastly, Christ here argues the necessity of regeneration, from the spiritual uncleanness or pollution of man's first birth : *that which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit*, i. e. is spiritual, ver. 6. where he not only insists upon the indispensable necessity of a spiritual or second birth, but also states a parallel between that and our natural birth, which is at the same time both very elegant and very instructive ; for as we have our *natural* being from our natural parents, we have our *spiritual* being from the Spirit. As that bears the image of Adam, this bears the image of Christ, 2 Cor. iii. 18. As by that

* 'Ου δύναται.

† 'Ου δύναται.

we become *men*; by this we become *new men*, or christians.

St. Paul says to the Corinthians, 2 Cor. v. 17. *If any man be in Christ, he is a new creature*; that is, if a man be in the faith of Christ, if he be vitally and mystically united to Christ, if he be *one spirit* with him, 1 Cor. vi. 17. then he is a *new creature*. A man may be in the philosophy of Aristotle or Pythagoras, he may be in the morality of Cicero or Antoninus, and still remain unrenewed in heart, unconverted and un sanctified: A corrupt, unregenerate spirit frequently lurks under all this external gloss and pageantry. It is the believer in Christ, and he only, that is a *new creature*; in such a soul there is a *new creation*, * *old things are past away*; behold, *all things are become new*; the corrupt inclinations and desires of the *old Adam* are abolished, and the graces and principles of the *new man* inserted. In regeneration, the Spirit of God produces light out of darkness; he makes the barren heart fruitful; and out of confusion and discord brings order, harmony, and tranquillity. In a soul thus wrought upon, *all things are become new*; a man then receives a new set of hopes and fears; his judgment is enlightened, his will rectified, and his heart *transformed* §: his eyes are opened, and his views are no longer terminated within the horizon of this world; he sees into eternity; his hope is full of immortality, spiritual ap-

* Καὶ τὴν κτίσιν.

§ Rom. xii. 2.

petites are excited in his soul, his affections are raised to God and heaven; his soul thirsteth for God, for the living God: his constant cry is, *when shall I come and appear before God?*

To this add Gal. vi. 15. *In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature.* By *circumcision* here we understand the moral and ceremonial duties of the Mosaic law; by *uncircumcision* is meant the moral principles and practices of the Gentile world: All these the apostle tells us will avail nothing to our salvation; the only thing that avails in this affair is a *new creature*, or a *new creation*, as some render it. Need any thing more be said to shew the absolute necessity of a new or second birth, in order to our entering into the kingdom of glory? Observe, it is here said a *new creature*, and Gal. v. 6. *faith which worketh by love*, and 1 Cor. vii. 19. *the keeping of the commandments of God.* Many people make a great stir about *keeping the commandments*; but what *commandments* do they mean? If they mean the *commandments* of the law, who is there that *keepeth* them? Do they themselves *keep* them? When I speak of *keeping the commandments*, I mean those two, 1 John iii. 23. *And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.* As the whole law is summed up in two *commandments*, Matt. xxii. 40. so here the whole gospel is summed up in these two *commandments*,

ments, of *believing in Christ*, and *loving one another as he loved us*, John xiii. 34. These two are the *commandments* that Christ gave his disciples, and every christian is obliged to observe them. It is therefore rightly said by Ignatius the martyr, "Faith and love is all our religion *."

I might further evince the necessity of the new birth from those exhortations in scripture we meet with to this purpose, Rom. xii. 2. Eph. iv. 23, &c. from the absolute holiness of God, Exod. xv. 11. Josh. xxiv. 19. 1 Sam. ii. 2. vi. 20. Job iv. 17. xv. 15. Rev. iv. 8, &c. from the original and actual sinfulness of mankind, Job xiv. 4. Ps. li. 5. and from the utter impossibility there is that any thing unholy or unclean should dwell with God, Matt. v. 8. Hab. i. 13. Heb. xii. 14. But what I have said is sufficient; especially considering, however men may differ in explaining the nature of regeneration, yet they generally agree in holding it necessary for our obtaining future bliss and prosperity.

Is regeneration so necessary? Is there no being saved without it? Then how highly doth it become us to search whether we are regenerate or not? Our Saviour describes the state of mankind in general, when he says, *Let the dead bury their dead*, Luke ix. 60. and so does St. John, when he says, *the whole world lieth in wickedness*, 1 John v. 19. How many a living body contains a dead soul!

* Τὸ γὰρ ὅλον ἐστὶ πίστις, καὶ ἀγάπη. Ignat. ad Smyrn.

How many are alive in the flesh, but dead in spirit ! Perhaps you think yourself a christian, because you are one outwardly ; you think yourself regenerate, because you are outwardly moral : but how many unregenerate moralists are there in hell ? Do not mistake the case, you may have all external morality without having any inward christianity : what signifies being outwardly moral, unless you are inwardly spiritual ? If you have not an experience of inward regeneration upon your heart, however sober, just, and laudable your external conversation may be, yet you have no true religion in you. Were you ever thoroughly awakened to a sense of your misery ? Have you seen and felt the *exceeding sinfulness of sin* ? Did you ever groan under the *burden* of a depraved nature ? Have you seen yourself lost ? Have you experienced your utter inability to save yourself ? Hath God called you out of darkness into his marvellous light ? Hath he translated you out of the kingdom of darkness into the kingdom of his dear Son ? Are you *converted*, and become as a *little child* ? Hath the Holy Ghost taken possession of your heart ? Are you passed from death unto life ? Are these things so in your soul ? If they are not, all your moral virtues are but *splendida peccata*, and your formal religion will only serve as an *ignis fatuus* to dazzle your eyes, and lead you more sedately to destruction. Hear what bishop Sanderson says,—" Men
 " may *reform themselves* in the general course
 " of their lives in sundry *particulars*, refrain-
 " ing

“ ing from some *gross disorders*, and avoid-
 “ ing the *occasions* of them wherein they
 “ have formerly lived and delighted, and
 “ practising many outward duties of *piety*
 “ and *charity* conformable to the letter of
 “ the laws of both *tables*, and misliking and
 “ opposing against the common *errors* or
 “ *corruptions* of the times and places wherein
 “ they live; and all this to their own and
 “ others thinking with as great a *zeal* unto
 “ godliness and as thorough *indignation* against
 “ sin as any others: All this they may do,
 “ and yet be *rotten* at the heart, wholly car-
 “ nal and unrenewed, quite empty of sound
 “ *faith*, *repentance*, and *obedience* and every
 “ good grace; full of damnable *pride* and *hy-*
 “ *pocrisy*, and in the present state of damna-
 “ tion *.” Observe what this judicious di-
 vine says, and hence learn not to mistake
 morality for christianity: How many secret
 vices lurk under the mask of a false morality!
 This outward decency of behaviour is often
 a covert for pride, lust, covetousness, worldly-
 mindedness, envy, wrath, malice, revenge,
 and all manner of spiritual wickedness. There-
 fore see that your heart is *changed* †, see that
 your soul is *created anew* ‡: till this is done,
 never look upon yourself as regenerate. But
 if the self-righteous scarcely be saved, where
 will the ungodly and practical sinner appear?
 How will you dare to stand before God in

* Sermon on 1 Kings xxi. 29.

† 2 Cor. iii. 18.

‡ Eph. ii. 10.

judgment? Yet there is remission of sins for the worst of you in the blood of Christ. Now is the accepted time, now is the day of salvation. While you have time, believe in Christ. Saving grace is free for you: God gives it unto you. But do not mistake a few legal convictions of natural conscience for conversion. Do not think yourself a christian because you endure a great deal of terror. How many go to hell with Esau's *tears*, Ahab's *humiliation*, Judas's *confession*, Felix's *trembling*, and Agrippa's *almost christianity*! Some people have a hell here, and a hell hereafter. This is the case of final apostates, and of those who commit the sin against the Holy Ghost. Yet let not weak souls be discouraged; for there is no being *converted* without being *convicted* *. Let those therefore who are *convicted of sin*, *hope and quietly wait for the salvation of the Lord*, Lam. iii. 26. Jesus Christ is a good physician; he wounds deeply, that he may heal effectually. The sharper your convictions are, the sweeter shall your consolations be. Are you in pangs and agonies of soul? Christ will deliver you. Hath he brought to the birth? and will he not give strength to bring forth? *Stand still, and see the salvation* † of God. Are you now afflicted, tossed in tempests, and not comforted? You shall be the more settled hereafter. A young christian is like a young tree: the more a young tree is shaken, blown about by winds,

* John xvi. 8. Matt. xviii. 3.

† Exod. xiv. 13.

and loosened at the root, the deeper root it takes, and the faster it is fixed in the ground at last; just so the more a child of God is shaken with fears, trials, and anguish of heart, the stronger he will become in faith at last, and have the fuller persuasion, the clearer evidence, and more constant, comfortable assurance of God's love unto him. This is agreeable to scripture § and the experience of saints.

II. The second proposition is, That the second birth is not the effect of man's own will or power, but of the Spirit of God. As in the natural world, all things are of God, so likewise are all in the spiritual: As in the visible creation, God created the sun, the heavens, the earth, the sea and all that is therein; so in the new creation, God creates faith, hope, love, and all other fruits of the Spirit. All things in a new-born soul are of God. As man could not create himself at first, so neither can he regenerate or create his soul anew. This is clearly demonstrable from the doctrine of Original Sin as before laid down; for if all the powers and faculties of the human nature are debased, then is the will depraved also; how then can a man regenerate himself by his own free will? Hence you see the necessity of the latter part of the proposition, viz. that the second birth is the effect of the Spirit of God. This we shall

§ Ps. xxxviii. lxxvii. lxxxviii. Lam. iii.

endeavour to establish with some texts of scripture.

The evangelist St. John, speaking of the regenerate, says, *which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, John i. 13. In which words he acquaints us, that new-born souls do not become such by virtue of their *blood*, that is, their natural descent and lineage; nor of *the will of the flesh*, that is, their native freewill and mental abilities; nor of *the will of man*, that is, the instruction, information, and institution of others; but of *God*, that is, by the sole influence and operation of the divine Spirit. So that here all other causes are excluded from our regeneration, but the will of God. To this we may add the testimony of St. James, chap. i. 18. *Of his own will begat he us by the word of truth*. Here you see God of his own will begat us; yet he used *the word of truth* as a means of our spiritual regeneration. And this we see is commonly the case; souls are generally converted and regenerated under the *word*: So St. Peter, *being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*, 1 Pet. i. 23. And St. Paul, 1 Cor. iv. 15. *In Christ Jesus I have begotten you through the gospel*.

Our Saviour delivers the same doctrine, John xv. 5. *without me ye can do nothing*. The double negation † in the original gives

† 'Ου δύνασθε ποιεῖν οὐθέν.

the words a peculiar weight and emphasis, and infallibly assures us that we can *do nothing* to any saving purpose without the divine aid and influence. Our Lord doth not say (as one justly observes) “ye cannot so *easily*, so “ *exactly*, so *perfectly*, &c. but absolutely ye “ CANNOT: He does not say ye CANNOT *do* “ every thing, or any *great* or *difficult* thing; “ but simply WITHOUT ME, i. e. separate “ from me, by any power of your own, and “ without my *inclining*, *quicken*ing, *assist*ing “ *grace*, ye CAN DO NOTHING, i. e. NOTHING “ AT ALL, whether little or great, easy or “ difficult, in any measure or in any degree.” What clearer proof can we have of the weakness of man’s will, and the utter impossibility of his regenerating himself?

St. Paul gives us his judgment in this point 2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.* Was the apostle insufficient to think a good thought? And are not we much more? How then can we by our own strength regenerate ourselves? Again, the apostle speaks in the present tense, *we are*; when he wrote this, he was undoubtedly a regenerate man: this therefore shews us, that without God we are as insufficient to *think* a good thought after regeneration, as we were before; how wisely then doth the apostle conclude *our sufficiency is of God!* And have not all we the highest reason to make the same conclusion? Indeed I readily allow the apostle is here speaking of his ministry and

the success thereof; but is not the same power that renders our ministry successful for the regeneration of others, necessary for the conversion and salvation of our own souls?

This doctrine is further confirmed from the prayer of Ephraim, *Turn thou me, and I shall be turned*, Jer. xxxi. 18. But what occasion had he to pray to God to *turn* him, if he could *turn* himself? This shews that our conversion is of God; and so does the prayer of the Church, Cant. i. 4. *Draw me, we will run after thee*: before the Lord *draws*, we cannot stir a step; but afterwards we walk, yea *run* in his ways: then we move freely and swiftly to him who is the centre of our attraction, and the source of our felicity. With all this agrees the prayer of Zion, Lam. v. 21. *Turn thou us unto thee, O Lord, and we shall be turned*: so in the Liturgy of the Church of England, *Turn thou us, O good Lord, and so shall we be turned* *. We can-

* Some people laugh and jeer at the terms *converted* and *conversion*, especially when they hear *conversion* insisted upon as necessary for professors of christianity. But are not the Church-people professed christians? And yet in the *Commination* they pray, "*Turn thou us, O good Lord, and so shall we be turned*:" Now what is *turn* but another name for *convert*? We see then that *conversion* is necessary even for christians. Indeed professed christians are by nature no better than professed heathens. And let scoffers take care lest that come upon them which is spoken of by our Saviour, Matt. xii. 15. This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be *converted*, and I should heal them.

not *turn* ourselves; unless God by his Spirit *turns* us, we shall never be *turned* at all. “No
 “ man is effectually turned unto God, unless
 “ the Spirit speaks unto him, and acts im-
 “ mediately upon him: for the first conver-
 “ sion of the soul unto God is from the im-
 “ mediate influence of the *Holy Ghost* upon
 “ it. This is the sole and proper act of the
 “ Spirit, and no outward means and instru-
 “ ments are able to do it of themselves †.”

Some men have too great and arduous conceits of the human will to allow this; they think this doctrine of supernatural and efficacious grace robs man of the freedom of his will, and so destroys his nature. To this I would reply a few things: First, if it was true that the freedom of man's will was obstructed in the work of conversion, would he sustain any real loss or detriment thereby? Did not God create man, and put him into this world, without asking the consent of his will? And does any man think God hath done him any injustice, or conceit this world a less happy place on that account? Even so if God is pleased to convert a man, without standing to consult or ask leave of his will, is that any reason why the man should think the spiritual world less happy, or his condition less eligible? Yea rather hath he not reason to bless God for not leaving him to the obstinacy and perverseness of his natural will? We see then that the happiness of

† Edwards's Preacher, Part III.

man will be never the less, tho' his will should be superseded or overpowered in conversion. Secondly, I would ask, is peccability so desirable a thing, that we would not be without it? Or should we not rather choose to be delivered from it? Why then do men so warmly and indefatigably contend for so dangerous a weapon? Do they not remember, do they not consider, have they not heard, hath it not been told them, that free-will in its pure and uncorrupted state was a means of ruining our first parents and all their posterity? Can we expect any thing better from it, now it is depraved and inclined to evil only? This consideration ought to abate and moderate men's zeal in contending for free-will in fallen man. Thirdly, If by freedom be meant a will and power to serve God freely (and nothing else deserves the name of liberty) then we would exhort and persuade men by all means to seek after such a freedom as this; and how shall they attain this but by believing in Christ? *If the Son shall make you free, ye shall be free indeed; but whosoever committeth sin, is the servant of sin,* John viii. 34, 36. Whence we learn, that none are *free* but those whom the Son of God makes so, and that all who are not thus made *free* are the *servants of sin*; what trifling and collusion is it therefore for men to talk of freedom while they are in a state of nature! They may promise *themselves liberty*, but the word of God informs us *they themselves are the servants of corruption*, 2 Pet. ii. 19. Fourthly,
 We

We do not suppose that God, in converting men, deals with them as stocks or stones; he does not take away or destroy the will, but only gives it a right turn; so saith the psalmist, *thy people shall be willing in the day of thy power*, Ps. cx. 3. The day of God's power is the time when the Spirit comes purposely and designedly to convert souls; then he makes his people *willing*, not by taking away any power the will had before, but by affording it a power which it had not. And is this any violence or insult upon the will? Suppose a man is sick and unable to stand or go, would a power communicated to such a man to stand or walk be any encroachment upon his will? In like manner our wills are disordered, and unable to will what is good till God enables them: Now will you say that an ability given to make a right choice, is any invasion or infringement upon our volition or liberty? Is not such a power thus communicated a cure for our weakness, a restoration of our soul's health, and an addition to our spiritual estate? Hosea describes this liberty thus, *I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws*, Hos. xi. 4. We see here God *draws with cords of a man, with bands of love*, that is, with motives and inducements suitable to the nature of an intelligent spirit, such as man is; and he is most powerfully moved by influences of love, 1 John iv. 19. Hence this divine attraction or *drawing* is said to be *with bands of love*.
And

And when God thus *draws* souls, he takes *the yoke off their jaws*, which well denotes that evil bias and tendency whereby the soul is swayed to sin; which when God *takes off*, the soul feels itself at liberty, just as the body does when a *yoke* of iron is taken off the neck. And the removal of this spiritual *yoke* is no more detriment to liberty truly so called, than the removal of an iron *yoke* from the body. Take the suffrage of the church concerning this matter in the tenth article, “The
 “ condition of man after the fall of Adam,
 “ is such, that he cannot turn and prepare
 “ himself by his own natural strength and
 “ good works to faith and calling upon God:
 “ Wherefore we have no power to do good
 “ works pleasant and acceptable to God,
 “ without the grace of God by Christ pre-
 “ venting us, that we may have a good will;
 “ and working with us, when we have that
 “ good will.” To which the following
 words were added in the days of Edward the
 VIth, “The grace of Christ or the Holy Ghost
 “ by him given doth take away the stony heart,
 “ and giveth an heart of flesh: And although
 “ those that have no will to good things, he
 “ maketh them to will, and those that would
 “ evil things, he maketh them not to will,
 “ yet nevertheless he forceth not the will.”

To return. The prophet Ezekiel speaks of this new birth, chap. xxxvi. ver. 26. *A new heart will I also give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will*

will give you an heart of flesh: so also chap. xi. ver. 19. By the *stony heart* is intended, the heart of a natural man, which for its obduracy, impenetrability, and insensibility of divine things, is fitly compared to a stone. John the Baptist calls the Gentiles (and all natural men for the same reason) *stones*, Matt. iii. 19. and our Saviour uses the same figure of speech, Mark iv. 5. where he mentions the *stony ground*. All which may convince us of the suitableness and propriety of this similitude. This *stony heart* God promises to *take away*, and *give* instead thereof a *new heart*, i. e. a soft, tender, and pliant disposition of soul, quite contrary to our former obstinacy and untractableness; *a heart* capable of divine impressions, submissive to the divine will, and obsequious to the divine commands. And observe, by what a variety of names it is called, *a new heart*, *a new spirit*, *an heart of flesh*, as well to denote the earnestness and sincerity of the Promiser, as the greatness and efficacy of that power required to execute the promise, and the completeness and perfection wherewith it shall be fulfilled in those souls who rely upon it. Indeed it is well God hath promised to do this great work, for we cannot do it ourselves; and we could have no hope of having it done at all, unless the Almighty had engaged to do it. “Look into
 “your heart (saith bishop Reynolds) and
 “you shall find a very hell of uncleanness,
 “full of deep and unsearchable deceit and
 “wickedness, full of hardness: No sins, no
 “judg-

“ judgments, no mercies, no allurements,
 “ no hopes, no fears, no promises, no in-
 “ structions able to startle, to awaken, to
 “ melt or shape it to a better image, without
 “ the immediate omnipotency of that God
 “ which melts the mountains, and turns
 “ stones into sons of Abraham *.”

Tit. iii. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.* Our own works of righteousness are here excluded, and the mercy of God assigned as the alone cause of our salvation; and the means hereof are, first, *regeneration*, which expresses our first being turned to God; and secondly, the *renewing* of our minds: And both these are attributed to the Holy Ghost as the efficient thereof. In Eph. ii. 1. and Col. ii. 12, 13. we are informed that men are *dead in sins*, and so consequently can no more raise themselves to spiritual life, than a dead body can raise itself to natural. Hence this work is ascribed to the infinite power of God, the same power that raised Christ from the dead, that created the world, and spoke light out of darkness, 2 Cor. iv. 6. And Christ, who is God equal in power with the Father, undertakes this work, saying, *the dead shall hear the voice of the Son of God: and they that hear shall live,* John v. 25.

* S. asfulness of Sin, p. 40.

But some are ready to ask, If we have no power to renew ourselves and turn unto God, why are we commanded and exhorted thereto in holy scripture? doth not this imply that we have a power to turn? The answer is twofold; First, the exhortations to regeneration, which we meet with in the New Testament, are generally expressed passively, to teach us that this is not our own work, but the work of God upon our souls; thus St. Paul doth not say to the Romans, *transform yourselves*, but *ye be transformed*, Rom. xii. 2. He doth not say to the Ephesians, *renew yourselves*, but *be ye renewed*, Eph. iv. 23. and he doth not say we *renew* our inward man, 2 Cor. iv. 16. but the *inward man is renewed day by day*. All which shews us that we are passive in our regeneration. Secondly, Hath God commanded, *Wash ye, make you clean, cease to do evil*, Isa. i. 16.? Hath he not also promised, *I will sprinkle clean water upon you, and you shall be clean*, Ezek. xxxvi. 25.? Hath he commanded, *Circumcise the foreskin of your heart*, Deut. x. 16.? Hath he not also promised, *the Lord thy God will circumcise thine heart*, Deut. xxx. 6.? So that we see what God commands his people, he himself hath promised to do for them and in them: he hath engaged to work that regeneration in them which he requires of them: and let them only depend upon his promise, they will find him as good as his word.

How many great and glorious privileges accrue to the children of God upon their
spiritual

spiritual regeneration ! They are the *seed of Abraham*, Gal. iii. 29. the *friends of Christ*, John xv. 15. the *sons of God*, John i. 12. Gal. iv. 6. 1 John iii. 1. They do not trace their pedigree from kings or princes or temporal lords, but from God, from the King of kings and the Lord of lords ; they are the *sons of God* ; and if children, then heirs, as the apostle argues ; all children have their birth-right ; much more the children of God : they are heirs of God, Rom. viii. 17. Heirs of promise, Heb. vi. 17. Heirs of salvation, Heb. i. 14. Heaven is their inheritance, 1 Pet. i. 4. and they have as much a right to it as an heir hath to an estate. They have an unalienable title to it, because Christ hath purchased it for them ; and they shall as surely possess it, as Christ hath died, and now lives in heaven. When our Lord comes to judgment, he will invite them to *inherit* * (which you see is a proper word to be used to heirs who have an indefeasible right to a thing) the kingdom prepared for them from the foundation of the world, Matt. xxv. 34. and these words we are not to look upon barely as an invitation, but also a congratulation of their happiness. The regenerate are *kings, and priests unto God*, Rev. i. 6. they are *free of the heavenly Jerusalem*, Gal. iv. 26, 31. Heb. xii. 22, &c. &c.

III. I come now in the third and last place to shew that faith and love, &c. are the

* Κληρονομήσαι.

fruits of regeneration. Though we are all by nature *degenerate plants of a strange vine*, yet souls that are grafted into Christ the *true vine*, bring forth fruit as naturally as a good tree doth. The regenerate are *partakers of the divine nature*, 2 Pet. i. 4. and of *his holiness*, Heb. xii. 10. they have the image of God stamped upon their souls, and *are changed into the same image*, 2 Cor. iii. 18: hence they are *holy in all manner of conversation*, 1 Pet. i. 15.—That I may not needlessly puzzle and perplex the reader. I shall only take notice of some of those fruits of regeneration, which the scriptures make express mention of; thus, 1 John v. 1. *Whosoever believeth that Jesus is the Christ, is born of God*; so that *believing* in Christ is the effect of our being born of God, for all true believers are regenerate, and all the regenerate are true believers: though it is not people's saying they have faith, but having Christ in their *hearts* †, that denominates them true believers and regenerate persons. Many, yea most who profess the christian religion look upon themselves to be believers and new-born souls, if you was to judge by people's profession, you would think there were few unbelievers in the world; but if you examine into the experience of their hearts, you will find it otherwise, and see reason to conclude that the number of real evangelical believers is but small. Faith is an affiance of the soul upon

† Rom. x. 10.

Christ, a living out of ourselves upon Christ Jesus *alone* for life and salvation. This faith is the peculiar privilege of those that are born of God, and is accompanied with *love*, which makes the evangelist add, *and every one that loveth him that begat, loveth him also that is begotten of him*, i. e. he that loveth God, will love him that is *begotten* and born of him, 1 John iii. 14, 16. *Love is of God*, faith St. John, and *God is love*, 1 John iv. 7, 8. Love is the universal badge and characteristic of Christ's disciples; all the children of God love his image wheresoever they discern it; they love freely and disinterestedly, without respect of persons or distinction of parties. All believers in Christ love one another; all that are born of God are cemented together in the unity of the Spirit and the bond of peace: but where hatred and malice reign, such souls are not born of God, but of the devil.

1 John iii. 19. *Whosoever is born of God doth not commit sin*, i. e. doth not commit it wilfully and habitually, as natural men do; for the reader may observe, that he that is *born of God*, is opposed to the natural man mentioned in ver. 8. where it is said, *He that committeth sin, is of the devil*. Regenerate men may fall into sin after regeneration: I suppose that St. Paul was regenerated, Acts ix. yet how did he fall into inordinate anger with Barnabas, Acts xv. 39. ! and how hastily did he speak against the high priest, Acts xxiii. 3. ! which he himself acknowledges

ledges to be a crime, ver. 5. It is the desire of every soul that is born again, to be free from sin; yet if we allow none to be regenerate but those who are perfectly pure from sin, where shall we find a regenerate man? *Who can say, I have made my heart clean: I am pure from sin?* A christian is perfect, not in himself, but in Christ his head. Whosoever looks into himself for perfection, he will never find it. All our perfection is in Christ, and every man who believes is *perfect in Christ Jesus*, as saith the apostle, Col. i. 28.

Another effect of the new birth is victory over the world, *For whatsoever is born of God overcometh the world*, 1 John v. 4. and this victory is gained by faith, as the following words shew, *this is the victory that overcometh the world, even our faith*. Faith enables souls to conquer, first, the pleasures and allurements of this world; it gives them a view of heavenly glories, and then the trifles and bawbles of this world vanish and disappear; it gives them a taste of spiritual joys, and then the pleasures of flesh and sense become flat and insipid. Men do not love to drink water, when they have once tasted wine. What a slur did our blessed Lord cast on all human glory and grandeur when he refused to be made a king! And how gloriously did his servant Moses despise the world, and trample on the magnificence of a court, when he refused to be called the son of Pharaoh's daughter; and chose rather to endure afflictions with the people of God, than to enjoy the

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pleasures

pleasures of sin for a season ! And what an admirable example of faith was Abraham, who followed God into an unknown land, when he might have lived at home at ease, and inherited his father's estate ! Secondly, by faith christians overcome the crosses, afflictions, and persecutions of the world : thus the psalmist, in describing a godly man, saith, *He shall not be afraid of evil tidings* ; and the reason hereof is immediately rendered, *his heart is fixed, trusting in the Lord*, Ps. cxii. 7. How victoriously doth St. Paul triumph over tribulation, persecution, distress, famine, nakedness, peril, sword, &c. !—What a world of trials and afflictions did the believers, mentioned Heb. xi. undergo ! And how did the primitive christians endure racks, stakes, fire, sword, danger, and death in every shape ! Lastly, the regenerate live above the cares of the world ; they take no thought for life, or food, or raiment ; they are not like Martha troubled about many things, but with Mary they choose that good part which shall not be taken from them ; they are careful for nothing, but in every thing by prayer and supplication with thanksgiving make known their requests to God ; they cast all their care upon him that careth for them ; their will is resigned to his will ; they live upon his promises, they trust in his providences, and are satisfied with all his dispensations. They bless God in prosperity, they *glory in tribulation*, they bless God for all things. And while worldings murmur and repine at losses, troubles,

troubles, and disappointments, they are glad they have any thing to give to God, they are glad they have any thing to lose for God; and always cry out from the ground of their hearts, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

Another and the last effect I shall at present enumerate is a love and desire of God's word; thus saith St. Peter, the apostle of our Lord, 1 epistle ii. 2. *As new-born babes, desire the sincere milk of the word.* Christ's disciples are called *new-born babes*, because of their impotence and helplessness, and because they are born into a world of new trials and troubles, wherewith natural men are entirely unacquainted. The *word* is called *milk*, because as *milk* nourishes babes born after the flesh, so the word of God nourishes souls born after the Spirit; it is called *sincere milk*, because of its purity, and to distinguish it from the doctrines and traditions of men, which are corrupt, fictitious, and counterfeit. This *sincere milk* new-born babes *desire* as naturally, and covet as greedily, as infants do their mother's milk; and the end hereof is, that they may *grow thereby*. Natural infants do not grow unless they are constantly supplied with the breast, no more do spiritual babes unless they are fed with the food of God's word. As little children cannot live without their mother's milk, so neither can the children of God live, but they grow sick and languish, if they have not the sincere milk of the word frequently administered unto them. The

apostle adds (as the learned Dr. *Edwards* † takes notice) “ that they will not fail to *de-*
 “ *fire* this sincere *milk* of the word, which
 “ yields solid and proper nourishment for
 “ their souls, *if they have tasted that the*
 “ *Lord is gracious*, that is, they having had
 “ an experiential knowledge of the tender
 “ love of Christ to sinners, namely to them-
 “ selves, they having felt the particular
 “ goodness and grace of God in changing
 “ and renewing their hearts, they cannot
 “ but passionately long for, and breathe after
 “ this spiritual food and nourishment.”

If *faith* and *love* and *victory over the world* are the effects of regeneration, then those who do not bring forth these *fruits* are not regenerate. *Every good tree bringeth forth good fruit*, saith our Saviour : but if the *tree* doth not bring forth *good fruit*, how doth it appear to be *good* ? And if men do not exhibit the proper evidences of regeneration in their lives, how doth it appear to others that their hearts are regenerate ? And please to observe, our Lord doth not say the tree which bringeth forth *bad fruit* ; but *every tree that bringeth not forth good fruit, is hewn down and cast into the fire*, Matt. vii. 19. Not only trees that yield corrupt fruit, but they that yield *no fruit* also shall be cast into hell fire : *every branch in me that beareth not fruit, he taketh away*, John xv. 2. As our Saviour saith to the Jews, *If ye were Abraham's children, ye*

* See his Hearer.

would do the works of Abraham, John viii. 39. So we may say, if ye were born of the Spirit, ye would abound in the fruits of the Spirit; now the *fruits* of the Spirit are *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*. If you have not these fruits, and especially, and above all, *faith* in Christ, in vain do you pretend to be regenerate. Where the heart is internally renovated, the life will be externally reformed; where the inward work really is, the outward work will follow. There may be an outward reformation without an inward regeneration, but there cannot be an inward regeneration without an outward reformation. How is it with your soul? Do you *love* all who love God? Have you put off the *old man*, and put on the *new*? Is your *conversation* in heaven? Do you *walk as a child of light*? Have you Christ in you the *hope of glory*? A man may go a great way in religion, and yet be unregenerate: yea, the unregenerate frequently go farther in externals than the regenerate; but their souls are dead for want of Christ and a living faith in him. All who are born of the Spirit, believe in Christ. Christ is the life of the soul, just as the soul is the life of the body; and the soul is as dead without Christ, as the body is without the soul. Hence Christ is called our *life*, Col. iii. 4. And *he that hath the Son hath life*, 1 John v. 12. *He that believeth, is born of God*, 1 John v. 1. so that if you *believe* in Christ, you need never question your regeneration. Therefore
rejoice

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rejoice in Christ Jesus, make him your all ; extol him highly, and give him all honour and praise.—

The heathen poet says,

*Daphnin ad astra feremus ; amavit nos quoque
Daphnis.*

But we christians say,

*XPISTON ad astra feremus ; amavit nos quoque
CHRISTUS.*

Though thousands of doubts and fears circulate around you, let none of them settle upon you ; but drive them all away, as Abraham drove away the fowls from the carcases, Gen. xv. 11. No more doubt of your second birth than of your first. This faith in Christ is the beginning of the gospel in the heart ; it is heaven in miniature, and will dilate itself into all the fullness of the glory of the eternal state.

F I N I S.

*They crucified him and two others with him,
on either side one, and JESUS in the midst—
Behold the MAN! John xix. 5, 18.*

I.

THERE hangs the Saviour of mankind,
His visage marr'd, his head reclin'd.
His bleeding hands, his bleeding feet
Declare his love divinely great.

II.

His flesh is bruis'd with whips and nails ;
His strength decays, his spirit fails ;
His side is pierc'd, his heart is broke :
Our sins upon himself he took.

III.

Two thieves expiring on each side
Proclaim the crimes for which they dy'd :
But what, dear Saviour, hast thou done ?
Thou diedst for sin, but not thine own.

IV.

Jesu, and didst thou bleed for *me* ?
O Great—O boundless mystery !——
I bow my head in deep amaze,
And silently adore thy grace.

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